

LEST WE FORGET

**Mini-Biographies of Missionaries
from
a Bygone Generation**

Dr. C. Philip Slate

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DEDICATION

To the memory of
all of those dedicated, courageous, and faithful servants
of Christ portrayed here, who pioneered with the gospel,
who did not build on others' foundations but went to "the
regions beyond" for the glory of God and, in the process,
inadvertently taught later generations many lessons through
their successes and failures.



**Dr. Philip Slate, displaying the picture of
eighty-four missionaries of the early Twentieth Century.
A copy of this print is available on request.**

PUBLISHER'S STATEMENT

The missionary who began “J.C. Choate Publications” passed from this life on February 1, 2008, but the need to continue his policy concerning the printing of books by missionaries, telling the history of mission efforts, lives on. Churches of Christ — individual Christians — must know about their world, about the work that has been done by fellow-Christians, and about the work that yet needs to be done, because this is our Lord’s command to His people: *“Go into all the world and preach the gospel to every creature”* (Mark 16:15).

When Dr. Slate wrote me concerning his desire to print a book of mini-biographies of missionaries who worked during the early part of the twentieth century, I knew J.C. would have responded with an eager, “Yes, we will be happy to help you get the book into print.” And so I said yes.

Working on the book has been an inspiration, as I have come to know more of the courage and conviction of men and women who paved the way for those of us who went out during the latter two-thirds of the century. With little knowledge of the cultures or living conditions under which they would be living, with insufficient financial and emotional backing, with limited means of communication and transportation, those brave souls moved into country after country where the church of Christ did not exist. Many of them spent decades in their chosen fields, seldom returning to America for visits with family and with supporting churches. They were faced with serious health problems, with limited medical facilities, and many paid for their dedication with their lives. Brother Slate’s book is greatly needed, *lest we forget*.

God bless you as you read, and may your heart be stirred with sorrow for the billions of lost souls in this world. When Jesus returned to Heaven, He left the culmination of the entire work of the Godhead — His saving Gospel — in the hands of His apostles. That work has come down through the generations to us. It is our privilege and our responsibility to tell the world that the way of salvation has been made through the blood of the Son of God. If we fail Him, the truth of the matter is that *He has no other plan*. No band of angels will come from Heaven to do our work for us. If we fail Him, and to the degree that we fail Him, we have thwarted all that God has been doing since before the foundation of the world, to reconcile sinners to Himself.

In His love,
Betty (J.C.) Choate
June 1, 2010

FOREWORD

This little volume has been a long time “a birthing” since it was originally begun somewhat inadvertently in 1976. The brief story of its literary odyssey is related in the following Introduction. But a 30-year gestation period for a book is a long time, though not a record. That long period is accounted for by the piecemeal nature of the research. It is not the kind of book one would write while on sabbatical or in a mountain cabin in June. Pieces of information have been picked up from California to Tennessee, at times without seeking them. An unexpected gift of old letters here, a chance conversation there, a line in someone’s biography that furnished a lead—all have been boons to this research. The excellent library of the Harding Graduate School of Religion in Memphis and the digitized materials on the Internet provided information otherwise not readily available.

It is understandable that my first choice among publishers turned down the manuscript since it did not and does not have the promise of being a significant money maker. No one, certainly not the author, ever conceived it as a candidate for a “best seller” list. This modest expectation, coupled with the fact that the volume falls in the category of “history”, puts it at a financial disadvantage in our country. It is odd that people who make history disdain reading it.

Since this is a piece of history I could wish for greater precision in names, dates and places. Although I’ve made serious efforts to spell names correctly (sometimes the sources employed different spellings, as with “Gruver”, “Grover” and “Groover”) and use accurate dates (at times the same author confused dates) I have written with less exactitude than I desire. Time and again I have resisted the temptation to follow up on unanswered questions and unexplained events. These are intentionally mini-biographies at best, and often no more than a few lines of identification have been written for very short-term workers. Rather than sending these forth as definitive biographies I have called for others to write full and sensitive biographies where they seem to be deserved.

While I am responsible for the content of this book I must record my great appreciation to Dr. Peggy Duke of Murfreesboro, TN and my daughter, Mrs. Karen Guinn of Savannah, TN for reading the manuscript with sharp pencils. I regret I increased their work unnecessarily by giving them the manuscript prematurely. Their suggestions were very helpful.

While I have used a large number of footnotes it is hoped that, in practically all cases, the reader who has little interest in footnotes can follow the text without feeling compelled to look at the bottom of the page. The footnotes are chiefly for two purposes: to show that I have attempted to avoid passing on undocumented information and to assist those who want to take the matter farther through their own research.

— C. Philip Slate

INTRODUCTION

In the early 1970s Dr. W. B. West, Jr. gave me a picture that contained seven rows of a dozen pictures each. Dr. West knew several people in the picture but had no precise idea when it was published or for what purpose. He gave me the picture, in a wooden frame with a glass cover, because I had just begun teaching Missiology, or Global Evangelization, at Harding Graduate School of Religion in Memphis, TN and Dean West knew of my personal and intellectual interest in the subject. I hung the picture on the wall of my office since I knew or knew of a few of the people, like George Benson, Sarah Andrews, and Barney Morehead.

A few years later, on October 11, 1976, Mr. Barney Morehead of Nashville, TN was on the campus of the Graduate School and visited my “Historical Missiology” class. At some point I asked Morehead whether he was familiar with an old photograph of several missionaries of the churches of Christ. I described it as having several rows of as many as a dozen pictures each. Two of those pictures were of Morehead and his wife. “Oh yes,” he replied. “Do you have any idea about when it was produced?” I asked. “Yes,” he said, “it was about 1933.” He indicated later in the interview that Don Carlos Janes of Louisville, KY had put out the collection of pictures to promote missions involvement and encourage prayer for the missionaries. Indeed, an earlier version, having only five rows of pictures, had been published in 1926. Morehead also had put out a “missionary wall scroll” at one time that described and gave the names and addresses of about twenty missionaries. He had a hundred thousand copies printed to hang on the walls of church buildings and Christian schools, and it took him ten years to pay the production cost to Williams Printing Company of Nashville. Morehead also published a 1934-1935 calendar for Harding College that contained 24 pictures of missionaries.

I sensed that I had probably stumbled onto a source of information about those largely unknown people in that collection, so I asked Morehead whether he had information on any of them. “I expect I know something about all of them,” he replied confidently. I asked whether I could get the picture from my office and record what he cared to say about them. He agreed. I stepped across the hall, took the picture off the wall, picked up my tape recorder and returned to the classroom. One by one I asked him about the persons by name, recording his responses. As it turned out, he knew something about all of them except the little child who is described as “One of the twenty-six missionary children”. I took the lead in probing

for information but occasionally students in the class also asked Morehead questions. Subsequently, I had the tape transcribed, and that information provided the the initial data I had on many of those missionaries.

Since that time I have combed through documents (religious periodicals, books and letters) and interviewed several people to gain further information that is evidently not in print. This little book is the product. Valuable research has already been undertaken on a few of the missionaries, like George Benson and J. M. McCaleb, and I have tried to identify those documents. Many of the persons, however, are virtually unknown to the current brotherhood of churches of Christ. Some of them are worthy of a Master's thesis, or at least a popular biography, like the George Scotts, Sarah Andrews, and John Sherriff. Edward Jelly is a fascinating person about whom I would like to know more. Perhaps this document will spur research-minded students to undertake such studies. Some of these people worked for short periods because they died from illnesses or accidents. Others, like the Merritts, Scotts, Garretts, Shorts, Foxes, McCaleb, Cypert, and others worked many decades in the same country. Their stories involve successes and failures, triumphs and tragedies; they provide stimulating and edifying reading. So, I decided to make capsules of information on the pictures as an introduction to some nearly forgotten people. In the nature of the case, some sketches are longer than others, but none of them adequately treats these modern pioneers in world evangelism.

The purpose of that 1933 picture collection was not primarily to honor seasoned and proven workers. The pictures were more of "current missionaries," their treasurers and missions promoters than of "honored veterans." Some of those persons had not been long on the field, and some of them did not remain long even when health was not a problem. Indeed, several people in the picture, including the Moreheads, had already returned from the field before 1933. Rather, the purposes were to promote interest in, contributions to, and prayers for missions in general and the workers shown in particular. But the criteria Carlos Janes used in selecting these missionaries are not known since several others could have been included. Between 1886 and 1932 (the year before this collection appeared) no less than 127 missionaries had gone outside the USA to evangelize; and several of them were still on the field but omitted from this collection.¹

There are at least four reasons for producing this little book. (1) *Memorial:* Our generation deserves to know about some of these

1 Phillip Wayne Elkins, Church-Sponsored Missions: An Evaluation (Austin, TX: Firm Foundation Publishing House, 1974), pp. 74-76.

wonderful people and the convictions with which they served, often when finances were sparse and life was hard. It is a tribute to them for later generations to remember them and their work. (2) *Research*: Current books and conversations about missions by churches of Christ indicate that very little is known about most of these people and what they did. The sketches here often go well beyond 1933 when the information made that possible. Thus, it is hoped these brief introductions will provoke others to engage in the necessary research and bless readers with biographies or other serious studies. (3) *Encouragement*: As with Christian biographies in general, people of the past often help to define for us what it means to be faithful, steadfast, indomitable, loving, and responsible. At various points they demonstrate courses of action to avoid. Modern missionaries may be both enlightened and encouraged by reading about their predecessors in the transmission of the Christian faith. (4) *Missiological insights*: While an interpretive essay appears at the end of this document it is worth mentioning even here that God has only imperfect workers to use. All of them, ancient and modern, remain “vessels of clay” (2 Cor. 4:7). With few exceptions, the workers presented here went out without what we would consider today to be minimal preparation in insight and methodology, and in some cases they were deficient in knowledge of Scripture. Often they were spiritually strong, even tenacious. But their overall views of methodology and strategy were very limited, though not always wrong. The mistakes of others serve as messages of caution and occasionally suggest better ways of doing things. George Benson sensed the lack of preparation he and his contemporaries had before going to their foreign work, and later he wrote vigorously about it in his Missionary Experiences.²

If these mini-biographies, these brief introductions, serve any one of the stated purposes I will have been rewarded for my effort. A lot of useful and potentially interesting data are waiting to be mined from one or more brotherhood papers and magazines published in the first third of the twentieth century. Furthermore, references to people and events in many countries are tucked away in books like McCaleb’s On the Trail of the Missionaries, though McCaleb is associated chiefly with Japan. Eager researchers have open doors to expand our knowledge of what happened during the forty-year period covered here.

² George S. Benson, Missionary Experiences, edited by Phil Watson (Edmond, OK: Senator Phil Watson, 1987).

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LEST WE FORGET

**Mini-Biographies of Missionaries
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Dr. C. Philip Slate

LEST WE FORGET

Organization and Approach

The biographical notations on these people are presented alphabetically by name. The large 1933 collection of pictures hangs on the walls of many University libraries, church buildings or homes. If readers begin with the collection, as I did, they can go to this document and quickly and easily locate the information on each person. Should one want to consider the people in terms of the countries where they served that information may be found at the end of the book.

Through the following presentation some names will appear in bold, as **J. M. McCaleb**, while others do not. When a name is bolded it is because that person's picture appeared in the 1933 collection and is the subject of a separate entry in this document. Usually the name is bolded only once in an entry.

The four reasons for presenting this material have been stated above. But it may be useful to mention that in some cases I have offered an assessment of the life and work of a person, drawing on what he or she accomplished in the years following 1933. Furthermore, in some cases I have noted the manner in which the lives and ministry of these workers are partial commentaries on the state of churches in that period. Although I have sought to do more of this in the concluding essay it is worth mentioning on the front end that the picture came out just before the intense controversy over premillennialism occurred in North American churches of Christ. From the early 1930s until after World War II the controversy occupied pulpits and papers. Written and oral debates were conducted and the outcome was a small fissure in the North American brotherhood. That is one reason the subject is mentioned at various points in these mini-biographies. Thus, foreign evangelism was one slice of the period; but that slice was connected to other slices, if history may be described in that manner.

This list of missionaries is not complete, as noted earlier. Indeed, as indicated in both Earl West's Search for the Ancient Order volumes 3 and 4, and Phillip Y. Elkins' Church-Sponsored Missions, many others went out as missionaries from North American churches of Christ between 1886 and 1933. I have not been able to discover why Don Carlos Janes selected

these, and even a missionary “Child”, while omitting others, like S. K. Dong who was working in Korea at the time.¹

Not everyone whose picture appeared in the 1933 collection is a missionary. In some case the designation, “Tr.” follows the name of the person pictured. That indicates the person pictured was the “treasurer” for the missionary whose name is on the second line. During the early part of the era covered here many missionaries were supported by multiple individuals as well as or instead of churches, so “treasurers” collected and sent the money to the missionaries. Several persons were “promoters of missions,” like Don Carlos Janes, a businessman from Louisville, KY who traveled the world promoting and encouraging worldwide evangelization. But at least a brief description will be offered on each person pictured.

1 S. K. Dong, “Korea”, The Harvest Field (Athens, AL: Bible School Bookstore, 1947), p. 278.

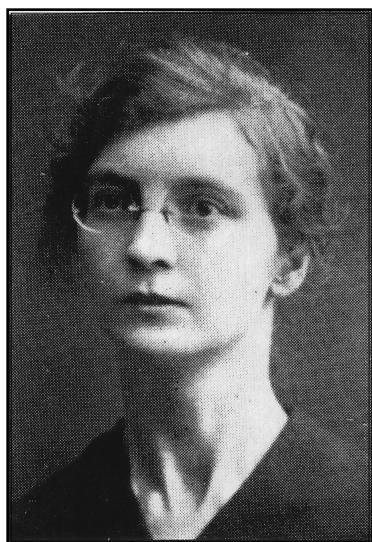
BRIEF HISTORIES OF THE TWENTIETH CENTURY MISSIONARIES

Sarah Shepherd Andrews [Japan, 1916-1962]

Sarah was born in 1893 and became a Christian in 1906 at age fourteen in Dickson, TN. Already she had dreamed of foreign service for Christ, likely because she had heard sermons and reports by **J. M. McCaleb**, who was from the same area. “I hope some day to go to Japan as a missionary to help teach them about the true God and the Savior; and I am going to work for that and try to prepare myself for the work,” she was reported to have said.

Within ten years she graduated from Dickson College, gained experience in teaching women and children, deepened her knowledge of Scripture, and constantly helped the sick and poor in her home town. Later she studied in the Normal College in Memphis (now the University of Memphis) and in David Lipscomb College in Nashville.

“From early childhood, Sarah’s every effort was in preparing herself for mission work.”³ Professor Earl West claims that “as long as she could remember, she had wanted to be a missionary to Japan.”⁴ While funds were still being collected for her, **I. B. Bradley**, preacher of her home congregation in Dickson wrote, “She is full of zeal and energy for the work, and is equipped with good literary training. . . . She has been a student of God’s Word since her childhood and has great reverence for the revealed way of the Lord.”⁵



3 “Sarah S. Andrews,” Missionary Pictorial, edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1966).

4 Earl West, “War and Peace of Mind,” Gospel Advocate 138:2 (February 1996):36.

5 I B. Bradley, “Sister Andrews at Her Post,” Gospel Advocate, LVIII (Jan. 27, 1916): 87.

With support from Nashville churches,⁶ Sarah left her home just before Christmas and sailed from Vancouver on Dec. 25, 1915 on the *Empress of Japan*. She arrived in Japan on January 16, 1916 and began her prolonged and fascinating work. The following year she had an operation for appendicitis. In spite of health so poor a physician advised her to return to her home country, she enrolled in language school and initially worked among the English-speaking people who lived in Tokyo. Indeed, she spent her first three years “in the Japanese capital studying the language and customs and teaching English Bible classes.”⁷ Within a year, ten people turned to Christ and were baptized through her teaching. Among those converted was a lady named Oiki San who became Sarah’s life-long friend and co-worker.

After Sarah gained facility with the Japanese language she worked diligently to serve and reach people with the gospel in Tokyo. But at one point she realized most of the areas outside the cities had no missionary presence since most of the missionaries had settled in Tokyo. Thus in 1919 she and the “Bible woman,” Oiki San, decided to move to Okitsu on Sugura Bay, a town of around 8,600 inhabitants. In the first four months nine people converted to Christ through their efforts. To a great extent, Sarah worked through a school she had started. But she struggled with poor health, and in 1921-22 she returned to the USA for rest, recuperation, and a visit with her family. When she returned to Japan early in January 1923, she took a small and uncomfortable boat so she could save eighty dollars to be applied to a building fund.⁸ She quickly resumed her work and by the spring of 1923 she had 170 children enrolled in her school.

On September 1, 1923, when she and Oiki San were resting at a hot spring across the Sugura Bay from Okitsu, a devastating earthquake occurred and affected a broad area, including Tokyo. While the two women were not hurt, over three million people suffered grievously and some 45,000 bodies were cremated.

Through the years Andrews pushed herself relentlessly, rarely taking the rest her frail body needed. She worked along with others in distributing Bibles, teaching the gospel and serving the poor and suffering. But from her work she was able to see many conversions and churches planted. In 1927, however, because of poor health she took another home leave, again accompanied by her co-worker, Oiki San. She had been invited by Dr. Mayo, founder of the still famous Mayo Clinic, to come to Rochester,

6 Later in her ministry Sarah was sponsored by the Walnut Street church in Dickson, TN.

7 West, “War and Peace of Mind,” p. 36.

8 West, Search, IV, p. 285.

MN for a complete physical examination. Six weeks of examinations revealed she had arthritis, discomfort because of heart muscles, and difficulties stemming from oriental parasites. However, she was not found to have tuberculosis, a dread disease that was a major problem for earlier missionaries. At the end of the period Dr. Mayo charged her nothing because she was a missionary. After a visit with family in Tennessee she returned to her beloved Japan.

A letter from Andrews in 1933 gave a glimpse of her teaching efforts. She mentioned that she was teaching the short Epistles. “I prepare outlines of the lessons for the most of these classes which are stenciled and duplicated. This preparation takes much time but I’m eager for each one to get the truth if possible.”⁹ On her visit back to the USA she met Meg Lipscomb, David Lipscomb’s widow. Sensing Sarah’s need for a good house (she had lived through six harsh winters without heat.), Meg Lipscomb suggested to several friends that they help her furnish a house. The effort was successful, and a pre-fabricated house was purchased from the Aladdin Company of Portland, OR and sent to Andrews by sea. The house was erected in Shizuoka and was long Andrews’ home.

During the next few years Sarah continued her varied work, and her poor health remained a constant problem. When Japan’s relationship with the USA became increasingly strained, the American Consulate instructed all Americans to return home. **J. M. McCaleb**, who entered Japan in 1892, left in October, 1941, but Andrews and **Lillie Cypert**, a valued and long-term worker who arrived in Japan one year after Sarah arrived, decided to remain in the country. Sarah said Japan was her home! In 1942 Andrews was sent with three nuns to a concentration camp near Yokohama. But because of her illness she was returned to her residence in Shizuoka and was guarded as an “enemy-National” for the balance of the war.¹⁰ Even then, weak as she was, she crawled to help hurting people.

Sarah was not the only one in her family interested in missions. Her sister, Myrtle, who had also planned to do mission work, married a preacher, T. B. Thompson, who decided his work needed to be in the USA.¹¹ Myrtle was always a teacher as she and her husband worked from church to church. Evidently she told her students about her sister who

9 Photocopy of letter from Andrews to “Dear Friends”, Dec. 7, 1933. In possession of Philip Slate.

10 “Sarah S. Andrews,” Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

11 Philip Slate’s conversation with Mrs. T. B. Thompson at York College in the late 1950s.

was a missionary in Japan. That practice produced at least one tangible outcome in Japan.

As soon as the War was over Sarah wondered whether Japan would be filled with American occupying forces. That did not happen, but a few came:

One day she looked up to see three American GI's in a jeep driving pell mell to her home where they stopped. The driver asked, "Are you Sarah Andrews?" The surprised missionary replied that she was. The soldier explained that he was from Tyler, Texas, where her sister, Mrs. T. B. Thompson, lived. Her sister had told this young man that if he ever landed in Japan, she wanted him to look up Sarah. He had just arrived in Yokohama, he explained, and brought his two friends to find her. She took a mental note that it was now October 28, 1945, and these were the first American troops she had seen.¹²

Another account of the story indicates that the soldiers gave her blankets and some food. When they asked her whether she wanted to return to the U.S.A. she refused.¹³

After the war the U. S. Government initially cared for her until her family could do so. She spent a short time in the USA with her family. The war had taken its toll and she was a frail woman. Her family tried to persuade her to remain at home, but she calmly said, "That is my work and my people. I can do more there on a cot than here on my feet."¹⁴ When she arrived back in Japan in 1948, a concerned Japanese person saw her condition and asked out of concern, "Are you ready to go to work?" Sarah replied cryptically, "It takes a lean horse to run a good race."¹⁵ She and **Hettie Lee Ewing** went to the Shizuoka area and "found loyal co-workers still faithful and soon revived the work of some half a dozen congregations."¹⁶ After the war she created a home for Japanese widows. At some point she had a house erected in Numadza and taught until she had a stroke that disabled her. The second stroke in September 1962 caused her death. She was buried in the "land of the rising sun" at

12 West, Search for the Ancient Order, IV, p. 342.

13 Lecture by Dr. Jerry Rushford at the Harpeth Hills church of Christ, Nashville, TN. March 26, 2006. CD of the lecture in possession of Philip Slate.

14 "Andrews," Missionary Pictorial.

15 Orlan and Nina Sawey, editors, She Hath Done What She Could: The Reminiscences of Hettie Lee Ewing (Dallas, TX: Gospel Teachers Publications, 1974), p. 157.

16 Logan J. Fox, "The Church in Japan," The Harvest Field (Athens, AL: C. E. I. Publishing Co., 1958), p. 214.

her request. She had said earlier, when she was coping with one of her illnesses, “as far as my wishes are concerned, I would love to go to heaven from Japan.”¹⁷

Sarah Andrews died in her beloved Japan. She had established no less than eight Japanese congregations. Her grave marker was erected by both Christians and non-Christians. The epitaph in Japanese reads in part, “She dedicated her whole life to Japan and Japanese people. She taught and trained many believers in Jesus Christ and gave all the glory to God. When she knew it was her time to leave, she recited Psalm 103 for hours, which moved those attending her deathbed to tears.”¹⁸

Several publications on Andrews are available for those who wish to read further on this remarkable little woman who was physically weak but spiritually robust.

Further Reading

Earl West, Search for the Ancient Order, Vols. 3 and 4.

Fiona Soltes, Virtuous Servant: Sarah Shepherd Andrews. Franklin, TN: Providence House, 2009.

Bonnie Miller, Messengers of the Rising Son in the Land of the Rising Sun. Abilene, TX: Leafwood Publishers, 2008.

Earl West, “War and Peace of Mind”, Gospel Advocate (Feb. 1996):36-37.

17 West, “War and Peace of Mind,” p.37. West gives 1962 as the date of her death, while Miller, in the following reference, gives 1961.

18 Bonnie Miller, “Andrews, Sarah Shepherd (1893-1961)”, The Encyclopedia of the Stone-Campbell Movement, edited by Douglas A. Foster, Paul M. Blowers, Anthony L. Dunnivant & D. Newell Williams (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2004), p. 29.

Emma Beach

[Japan, 1930-1933]

Between 1892 and 1937 there were forty-three workers who went to Japan. Thirty were married and thirteen single.¹⁹ One of these was Emma Beach, a nurse from Chattanooga, Tennessee who had been widowed recently. She went to Japan in 1930. On his way back to Japan in late 1929 **McCaleb** stayed in Los Angeles with the **E. A. Rhodes** family while he waited for Emma to join them. She accompanied McCaleb on his return trip. However, Mrs. Beach stayed only three years and returned home. A single entry in a 1934 issue of the Gospel Advocate, entitled “Missionary Quits,” reads: “Mrs. Emma Beach, who accompanied me to Japan in 1930, has announced that she is no longer a missionary; so the brethren who have been financially interested in her will no longer have any responsibility in her behalf. She has been offered free passage back to the United States, but this was declined.—J. M. McCaleb.”²⁰ The compiler of these photographs, Carlos Janes, had no way of knowing that Mrs. Beach would be returning home the year the photographs appeared.

In the absence of accurate information it is idle to speculate why Mrs. Beach terminated her work after no more than three years. But that phenomenon has persisted through the years for a variety of reasons.



19 J. M. McCaleb, “Japan as A Missions Field Today,” The Harvest Field, edited by Howard L. Schug and Jesse P. Sewell (Athens, AL: Bible School Book-store, 1947), p. 249.

20 J. M. McCaleb, “Missionary Quits,” Gospel Advocate LXXVI: 30 (July 26, 1934):720.

George S. and Sallie Ellis (Hockaday) Benson [China, Philippines, 1925-1936]

George Benson (1898-1991) is among the better known persons in this collection because he lived long and was active in three areas: missions, Christian education, and American studies. Doctoral dissertations have been written about his involvement in both Christian education and American studies. Fortunately for those who are interested, Benson recorded his own missionary experiences in a small volume published in 1987, Missionary Experiences.²¹

Born in a two-room house in Oklahoma Territory in 1889, Benson was one of five children. He decided early that he wanted to serve God in some meaningful way. By age sixteen he determined that he would become involved in Christian service. Thus, after graduating from Kingfisher, OK high school he entered Harper College. While at Harper he developed an interest in biblical studies and missions.²² His missions interest developed in part

through reading materials written by C. C. Merritt.²³ He entered the two-year Harper College in 1921 and his sustained interest in missions soon focused on China. Through a transfer of credits he graduated with a B. S. from Oklahoma A. & M. and a B. A. from Harding the same year, 1925.

George married Sally Ellis Hockaday, a teacher from Oklahoma, on July 2, 1925. The next month (August 18) Benson and his new wife left for China, sponsored by his wife's home congregation in Granite, OK and assisted financially by other churches. Benson commented, "One might accurately say that



21 George S. Benson, Missionary Experiences, edited by Phil Watson. Edmond, OK: Senator Phil Watson, 1987.

22 Ibid., pp. 21-23.

23 Earl West, Search for the Ancient Order, IV, p. 95

our honeymoon was spent on a ‘slow boat to China.’”²⁴ They stopped for one week in Japan to learn all they could about missions from **J. M. McCaleb** and others who by then had several decades of experience. Benson stated,

“Truth is, we were not prepared for missionary work in China or anywhere else.... Consequently, we went into an extremely difficult foreign field with virtually no knowledge of what we were about to face.”²⁵

Later in 1925 the Bensons arrived in Hong Kong, then a city of a million. Within two months of their arrival in the city they followed the advice of a Protestant missionary and moved inland to learn the language. After about six months, however, Communist agitation against foreigners forced them and others to return to Hong Kong.²⁶ Due to “a great wave of anti-foreignism” in that year nearly all Protestant missionaries were driven out of China. Indeed, some six thousand missionaries from various groups left China in 1925 because of the Communist propaganda and agitation against foreigners. That wave subsided in 1926 and missionaries began returning.²⁷ But there was an overall reduction in the number of foreign missionaries between 1925 and 1935.

An entry in Word and Work in 1926 is illustrative of life at that time. Benson and a Mrs. Smith had gone to Hong Kong to get necessities for living inland. They had been delayed, but were planning to leave “next Tuesday.” “We go trusting entirely in the power of God. The God who delivered Nehemiah from the robbers and liers-in-wait [sic] when he journeyed to Jerusalem to rebuild the walls can deliver us from ‘wicked and unreasonable men’ who infest the West River. We feel that it is His will for us to go, and that He will protect us and lead us through safely.”²⁸

In 1926 Benson wrote that he and Sallie “are now reading the gospel of Mark in Chinese characters. It is a tiresome, painful task, but the farther we go the easier it becomes. We have passed the most monotonous part of the language study.”²⁹ To their credit they made an effort to learn the language. West reported that in the spring of 1928 **Emmett Broaddus** met the Bensons and “was amazed with Benson’s efficiency in speaking the Chinese language.”³⁰

When another wave of anti-foreign sentiment arose, the Bensons decided they needed to leave the interior. But it was six weeks before they

24 Ibid., p. 32.

25 Ibid., p. 32.

26 Ibid., p. 260

27 George Benson, “China,” The Harvest Field (1947), p. 259.

28 “Letters from the Field,” Word and Work, 19 (Feb., 1926):54.

29 “On Foreign Fields,” Word and Work 19 (May 1926):148.

30 West, Search for the Ancient Order, 4:307.

found a boat that would accept them as passengers: the captains feared the people would burn their boats if foreigners were aboard. After two boat rides and difficulty with the Communist pickets they arrived in Hong Kong where they lived for only one year before going to the Philippines. George Pepperdine had encouraged Benson to go to the Philippines to work, so he took his wife and first child to Manila. While in the Philippines, Benson started a church on Mindoro Island that was faithful and self-supporting forty years later and had started “probably a half-dozen others.”³¹

In the winter of 1928-1929 the Bensons were able to return to China, and by that time they had been joined by the **Lewis Oldham** family. They settled in Canton. Benson taught English at San Yat Sen University and gained much additional insight to Chinese culture. They soon learned that the local people were publicly polite and friendly but privately referred to them and other foreigners as “Fan Ksai,” foreign devils, in Cantonese.³²

The Bensons struggled to find appropriate ways to get their job done. Previously, they had simply imitated what other missions groups were doing, including the practice of putting Chinese preachers on foreign salary. But no positive results came. Indeed, Benson later judged that practice as “the greatest mistake we ever made.” Benson emphasized this point repeatedly in his Missionary Experiences.

Since eighty percent of the Chinese were illiterate, the Bensons, **Lewis Oldham**, Lowell Davis, Roy Whitfield, Odessa White, and Ruth Gardner decided to begin in Canton an English Finishing School to attract those who knew some English and who could pay tuition. The effort led to many good contacts and eventual conversions. Graduates could support themselves by teaching. In the early 1930s the Bensons returned to the USA for a period of further education and contact with their supporters. In 1931 he earned an M. A. from the University of Chicago with a focus on Oriental History.

Work from Canton continued steadily until the spring of 1936. Benson received a letter from J. N. Armstrong, President of Harding College, inviting him to return to the USA and become President of the College. By that time the College was located in Searcy, AR. Benson’s reaction was to turn down the offer “on the grounds that I had come to China to

31 “George S. Benson,” Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

32 John Pollock wrote the biography of Billy Graham’s father-in-law, medical doctor, Nelson Bell, and entitled the book, A Foreign Devil in China (Minneapolis, MN: World Wide Publications, 1971, 1988) from words (*yang kuei-tz*) in another Chinese dialect meaning the same thing,

give my life to spreading the Gospel there.” He discussed the matter with his colleagues, Oldham, Davis, and Whitfield, and they concluded that Benson “could do a lot more for evangelizing China by going back and accepting the presidency of Harding College and working to get more missionaries for China.”³³ Finally deciding to accept the position, Benson returned to the USA by going westward through Asia, the Middle East, and Europe. He began his work with Harding in September, 1936, serving as its President until 1965.

Benson spent the rest of his long life teaching about and promoting worldwide evangelization. He was a strong advocate for Christian education and the Free Enterprise system. During his long presidency of Harding he also developed an American Studies program that attracted national attention and was the subject of a Ph. D. dissertation.³⁴

Later in life Benson became deeply involved in the work in Zambia and worked on its behalf for many years. Long an elder of the College church in Searcy, AR, he helped to lead that church in extensive support of missions. He maintained his insistence that churches started through missionary work should be indigenous and that workers in one country should not be put on direct salary from another country.

As long as he lived Benson had a keen interest in evangelizing in needy territory. Though he made significant administrative contributions in the fields of Christian education, Americanism, and the free enterprise system, he never lost his focus on the importance of worldwide evangelization. He is buried in Searcy, AR.

For Further Reading

George S. Benson, Missionary Experiences, edited by Phil Watson.

Edmond, OK: Senator Phil Watson, 1987.

George S. Benson, editor. Canton Christian (1929-1930)

George S. Benson, editor. Oriental Christian (1930-1935)

Hicks, Edward L., “Sometimes in the Wrong, but Never in Doubt”:

George S. Benson and the Education of the New Religious Right.

Knoxville, TN: University of Tennessee Press, 1994.

For a valuable outline of work in China by churches of Christ see Eric

Yip, “History of the Churches of Christ in China and Hong Kong (1925-1997)” at www.wahfucoc.org.hk/old/reference/historyofchinahk.html

33 Benson, Missionary Experiences, p. 104.

34 L. Edward Hicks, “Sometimes in the Wrong, but Never in Doubt”:

George S. Benson and the Education of the New Religious Right

(Knoxville, TN: University of Tennessee Press, 1994. This is the published version of Dr. Hicks’ Ph. D. dissertation at the University of Memphis.

Clara Elliott Bishop

[Japan, 1902-1913]

Clara Bishop had been a widow many years when her picture appeared in the 1933 collection. But after returning to the USA she continued to promote interest in worldwide evangelization. It is likely that she was listed separately on the picture to avoid the impression that she was still married. She had married **William J. Bishop** in 1902, and they moved to Japan the same year to work with **J. M. McCaleb**. An interesting story lies back of their marriage.



William Bishop was born in Hillsboro, TN in 1872 and studied at the Nashville Bible School.³⁵ During a gospel meeting in Cedar Hill, TN in 1898 he met a widow, Alice Johnston Davis who was born in Cedar Hill, also in 1872. Bishop and Davis married the following year, 1899.³⁶ Jesse P. Sewell, a prominent Nashville preacher and educator, encouraged the couple to go to Japan to work; so after deciding to make the move and join J. M. McCaleb they left in October, 1899. Since McCaleb was scheduled soon to return to America for a visit, the Bishops sought to carry on his work. They did that for only a few months since Alice tragically contracted tuberculosis and died in March of 1900.³⁷ Widowed, William returned to the USA.

William met Clara Mae Elliott from Paris, TX. The two married in 1902, and like several others on this picture, the Bishops went to the mission field the same year they married. They went to Japan and again to work along with J. M. McCaleb. Soon they shifted their work and joined **Yunosuke Hiratsuka** in a printing office.³⁸ Publishing literature was a significant component of the overall work in Japan. However, at some point William began to support himself partially by working in a

³⁵ See the biography of William Bishop in Missionary Biographies by Don Carlos Janes (Louisville, KY: Janes Printing Company, Inc., n.d.), pp. 31-32.

³⁶ For a brief biographical sketch see “Mrs. Alice Davis Bishop” in Missionary Biographies, number Two (Louisville, KY: Don Carlos Janes, n.d.), pp. 3-4. The biographies appeared in the “Missionary Messenger” from 1941 to 1943.

³⁷ Gary Owen Turner, Pioneer to Japan: A Biography of J. M. McCaleb. M. A. thesis. Abilene Christian University, 1972. Pp. 57-58.

³⁸ Turner, pp. 59-60

publishing house.³⁹ Several missionaries from the USA at that time went out on faith. William Bishop was one of three persons Dr. Shawn Daggett wrote about in his doctoral dissertation on faith missions.⁴⁰ In addition to his printing work Bishop also preached with Hiratsuka for a period at the Kamitonigaka congregation in Tokyo.⁴¹ McCaleb wrote of Bishop's work that he "did extremely valuable service during those trying formative years, keeping the work alive and strengthening it. His contribution to the cause helped those who followed."⁴² The Bishops worked in Japan from 1902 to 1913. At one point William said his happiest moments were with his three daughters, Margaret Elliott (b. 1903), Julia Elizabeth (b. 1905) and Mary Emma (b. 1906), all born to Clara.

William Bishop contracted tuberculosis, as his first wife had, and returned to the USA. Clara stayed behind to continue the work they were doing. But when William's health deteriorated rapidly Clara's father sent her a cable, suggesting that she return. She departed for America within two days on April 6, 1913. When she arrived in California she learned that William had died the day she left Japan. William was one of several on this picture to die from tuberculosis during that era. He was buried in the Englewood Cemetery in Los Angeles.

Clara, widowed with three young daughters, went to Abilene Christian College to study. Eventually she became the registrar of the College and served in that capacity for many years and until her retirement. All three daughters studied at Abilene Christian. Two graduated from ACC and later received Masters degrees from Vanderbilt University. Margaret eventually returned to ACC to teach and serve as Librarian for several years.⁴³

Apparently Clara never returned to Japan to work but maintained a keen and active interest in world evangelism. Like a few others treated in this volume, Clara returned from active service in missions and continued to generate interest in it through teaching and networking among people. She encouraged the College church in Abilene to get involved in missions, and at one time \$788.62 was sent to Japan, a gift from five churches.⁴⁴ She had left part of her heart in Japan.

39 Turner, p. 72.

40 Shawn Daggett, "The Lord will Provide: James A. Harding, J. M. McCaleb, William J. Bishop." Ph. D. dissertation, Boston University, School of Theology, 1986.

41 West, Search, IV, p. 356.

42 J. M. McCaleb, "Japan as a Mission Field Today," in The Harvest Field edited by Howard L. Schug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947), p. 248.

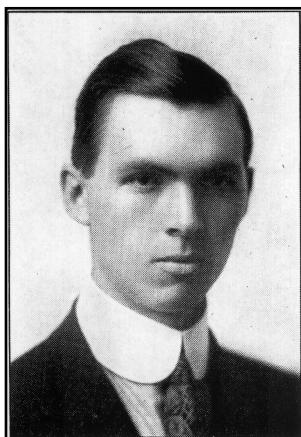
43 For further details see "Mrs. Clara Elliot Bishop," Missionary Biographies, Number Two (Louisville, KY: Janes Printing Co., n.d.), pp. 5-6.

44 West, Search, IV, p. 289.

For further reading

"Mrs. Clara Elliot [sic] Bishop" in Missionary Biographies, Number Two by
Don Carlos Janes (Louisville, KY: Don Carlos Janes, n.d.), pp.
4-6.

Shawn Daggett, "The Lord will Provide: James A. Harding, J. M.
McCaleb, William J. Bishop." Ph. D. dissertation, Boston
University, School of Theology, 1986. The section on Bishop
contains information on his wife, Clara.



Orville Dean and Anna Bell (Davis) Bixler [Japan, 1919-1968]

Orville Bixler (1896-1968) was born in Albion, Nebraska on May 12, 1896 and was baptized into Christ in April, 1910. He studied at the Western Bible and Literary College (Odessa, MO) for three years and then went to Cordell Christian College (Oklahoma) for a semester. While at Cordell he studied under President J.N. Armstrong who inspired many people to evangelize in new and neglected territory.

Orville studied a year at the University of Louisville and then a year and a half at the Kansas State Teachers' Normal. Later he studied at both David Lipscomb and Peabody Colleges in Nashville, TN and Pepperdine College in California.

While in Louisville he met Anna Bell Davis (b. 1894), a railroad stenographer, taught her the gospel, saw her become a Christian, and later married her.

The Bixlers arrived in Japan on Jan. 17, 1919 at the close of World War I.⁴⁵ Before moving to Japan, Bixler had a chronic case of Bright's Disease,⁴⁶ and a physician gave him



⁴⁵ Turner, Pioneer to Japan, gives two sources that indicate the Bixlers arrived in 1919.

⁴⁶ Now called acute or chronic nephritis, a serious kidney disease.

a rather discouraging expectation. Bixler said he would rather take his chances in a foreign country where he was working for Jesus. The disease was gone in four years.⁴⁷ In 1926 Bixler wrote, “The doctor in America said I’d live three or four years in Japan if we came. It has been over eight years since he made that prophecy. It will be eight years next January since we landed. I don’t see how the Lord can put up with so unworthy a servant, but I pray that He will help me to be more worthy, and lengthen our days.”⁴⁸ He actually lived 42 additional years. After seven years of work the Bixlers returned to the USA to report on their work (1926).

In 1923, four years into his first term of service, Bixler wrote about his periodic loneliness, commanding a statement made by “Brother **Elston**.” “I long for some elder brother to tell me my mistakes and sins to and from whom I receive advice, admonition, love. Those of us over here in Japan are a great help, but we are too few and see each other too seldom.” He mentioned that the **Rhodeses** had been with them for eleven years. “It has been eleven years now since Brother Rhodes and I began association! The association becomes more blessed and profitable as the years pass. I am glad the Lord has provided as he has.”⁴⁹

The Bixlers served many years in the Ibaraki Ken area where he and **Harry Fox, Sr.** spearheaded efforts to start a school. They, the Rhodeses, two **Fox** families, and the **Moreheads** began a children’s home, a home for the elderly, a Christian college, a high school, a junior high school, and some thirty five congregations in the area. Because of Orville’s sustained work in education, evangelism and humanitarian efforts, on December 4, 1954 the Japanese Emperor decorated him for his service to Japan.⁵⁰

After returning to the USA he worked in Valdosta, Georgia and later with several churches in the Chicago area. His first wife, Anna, died in 1947. He married D’Lila Symcox and returned to Japan with the intention of remaining there the balance of his life. His son, O. Dean Bixler, Jr., also served in Japan, entering in 1964.

Because of his contacts in Japan, facility with the language, and great energy he was “connected with practically everything done in the earliest years of our post-war work,”⁵¹ wrote Logan Fox. He continued,

“All missionaries in Japan are grateful for Brother Bixler’s

47 O. D. Bixler, “What God Hath Done,” Word and Work 15 (1923):89.

48 “Bixler Letter,” Word and Work 19 (July 1926):216

49 O. D. Bixler, “Daily Experiences,” Word and Work 15 (1923):344.

50 “Orville Bixler: Japan,” A Missionary Pictorial, edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1966).

51 Logan J. Fox, “The Church in Japan,” The Harvest Field (1958), p. 215.

untiring help in the early days, although since 1949 almost all of the workers have found it impossible to continue to work with him. The reasons are complex, but all of them would fit into one of three categories: (1) Inability to get along with Brother Bixler personally, (2) Drastic differences of opinion regarding the right approach to mission work, (3) Difference in judgment on how the premillennial issues should be handled.”

Fox’s valuable summary of the work in Japan from World War II until about 1958 provides a context in which to place Bixler’s work. This is not the place to discuss these issues, but it is interesting to note that in 1946 McCaleb wrote, “Brother Bixler has of late impressed me as being in favor of the premillennial teaching. I am opposed to this teaching. **Miss Ewing** and **Miss Andrews** are also opposed to it. I have written Brother Harry to the effect that if the brethren on all hands will agree to leave such teaching alone, held as only a private matter, as all agree that to believe and teach it is not necessary to salvation, I will add my bit also to the Chicago movement.”⁵²

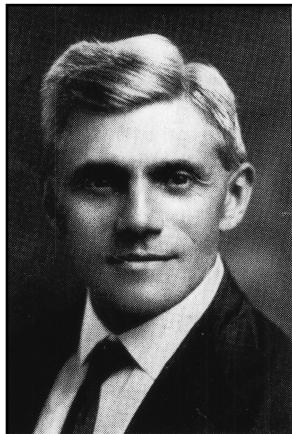
What Fox wrote about Bixler can be repeated many times. Good personal relationships, especially in team work, and both doctrinal and methodological similarities are all important ingredients when people work together.

Bixler died in 1968. His son, Dean Jr., and his wife, Barbara, went to Japan as missionaries in 1964, sponsored by the Walnut Hill church in Dallas, TX.

52 McCaleb, “Japan as a Mission Field,” The Harvest Field, (1947), pp. 254-55.

Robert Henry Boll (1875-1956) [Missions promoter]

Born in Germany to Roman Catholic parents, Boll migrated to the USA with relatives in 1890 when his mother remarried. He traveled to the South and became acquainted with members of the churches of Christ. Under their influence he was baptized into Christ in 1895. He attended the Nashville Bible School in Nashville, Tennessee from 1895 to 1900 and upon leaving school evangelized between 1901 and 1903. In 1904 he became the preacher at the Portland Ave. church in Louisville and spent the balance of his life in and around that city.



Boll wrote for many periodicals in churches of Christ, and in 1909 he became the front-page editor of the Gospel Advocate. However, as he gradually came to accept and articulate the eschatological views of C. I. Scofield and William E. Blackstone he was removed from his editorial position with the Advocate and began devoting his writing energies to Word and Work, which he edited from 1916 forward. That periodical became the chief literary voice of the premillennial churches of Christ. Boll and H. Leo Boles engaged in a written debate on eschatological issues and published it under the title, Unfulfilled Prophecy: A Discussion on Prophetic Themes (1928). Boll felt his view of eschatology was a motivating factor in foreign missions.⁵³ Throughout his life he promoted foreign missions through both Word and Work and his ministry with the Portland Ave. church.

In 1923 Boll wrote a long article in Word and Work, contending that the church should not divide over pre- and post-millennialism. He contended

“that among such a people a division should be caused over the question of pre- and post-millennial teaching would seem incredible and inexcusable. It never has been so among us before.⁵⁴ Some of the most illustrious names of leaders, such as A. Campbell, Moses

53 For a study of the development of his views see Hans Rollmann, “Our Steadfastness and Perseverance Depends on Perpetual Expectation of Our Lord”: The Development of Robert Henry Boll’s Premillennialism (1895-1915),” Disciplina 59 (Winter 1999): 113-26.

54 That was not true since his own church, Highland Ave., had divided over the issue in 1918, nine years after he began preaching there, and five years before he wrote the article. See Don Haymes, “Janes, Don Carlos” in The Encyclopedia of the Stone-Campbell Movement, p. 424.

E. Lard, Dr. Barclay, Prof. Milligan, Dr. Brents, James A. Harding, David Lipscomb, held more or less defined pre-millennial views, and gave them free utterance, and were not therefore ostracized by their brethren. May the Lord grant that no self-constituted pope or ecclesiastic power shall arise among us to impose their human yoke upon freeborn Christians.”⁵⁵

But Boles, Foy E. Wallace, Jr. and others indicated they could not live with the secondary position to which Boll’s brand of premillennialism reduced the church. McCaleb had warned Boll and others that if they pushed the premillennial issue it would cause trouble. He was right. As noted earlier, even the Highland Ave. church in Louisville where Boll preached divided over the issue in 1918! Nevertheless, Boll’s promotion of worldwide evangelistic efforts was vigorous and substantial.

A sample of Boll’s promotion of missions is found in a 1926 article.

“The light that shines farthest, shines brightest nearest home.’ And the light that insists on confining itself to the circle of immediate and personal interest goes out. That very spirit will kill it. Provincial Christianity is an anomaly. To be sure, the light must shine at home in order to shine beyond but the light that endeavors to shine beyond will, as a matter of course, shine at home. And aside from all this consideration, it is a matter of obedience to the Lord Jesus Christ.”⁵⁶

Several who became missionaries participated in the Bible studies at the Portland Ave. church, and that church helped to provide prayer and financial support for a number of missionaries over the years.⁵⁷ **Don Carlos Janes** likely included Boll’s picture both because of his writing and speaking about world evangelism and for his work with the “Portland Ave. church.”

For further reading

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Rollmann, Hans. “Our Steadfastness and Perseverance Depend on Perpetual Expectation of our Lord: The Development of Robert Henry Boll’s Premillennialism (189501915),” Discipliana 59 (Winter 1999): 113-26.

Rollmann, Hans. “Boll, Robert Henry (1875-1956)” in Encyclopedia of the Stone-Campbell Movement, pp. 96-97.

55 R. H. Boll, “The Division over Pre and Post Millennialism”, Word and Work 15 (1923):325.

56 R. H. Boll, “The Times are Portentous,” Word and Work, 19 (April 1926):115.

57 For further details on Boll see Hans Rollmann, “Boll, Robert Henry”, The Encyclopedia of the Stone-Campbell Movement,), pp. 96-7; Earl Irvin West, The Search for the Ancient Order, vols. 3 and 4, passim.

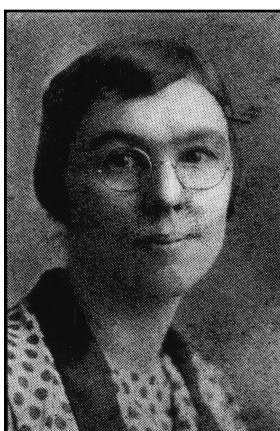
Orla S. and Ethel Boyer

(Brazil, 1927-1935)⁵⁸



(See also the entries for **George Johnson** and **Virgil Smith** since these three families went to Brazil within a year or so of each other and were supported by churches in the same area of the USA.) In 1927 the Orla Boyer and Virgil Smith families moved from Louisville, KY to Pernambuco in northeastern Brazil to begin work. About two years later the George Johnson family began work in the same general area. Smith and Boyer had some contact with each other, but they did not work as a team. Evidently Johnson worked on his own. At any rate, by 1934 they reported the

planting of some twenty congregations in Pernambuco and the two adjoining states, Ceara and Alagoas.⁵⁹ After that the three workers seem to have separated themselves from churches of Christ and became more Pentecostal in orientation. The reasons given for these changes in allegiance and orientation are varied and inconsistent. Some, like Barney Morehead, reported that “for reasons unclear to us the churches that promised support did not follow through,” and that “the three couples were nearly starving. They were taken in by either the Assemblies of God or the Nazarene Church.”⁶⁰ Similarly, a famous speech by Reuel Lemmons in Abilene, TX popularized that



58 The Boyers stayed in Brazil longer after 1935, but that was the last year they served with churches of Christ. Phillip Wayne Elkins, Church-Sponsored Missions: An Evaluation (Austin, TX: Firm Foundation Publishing Co., 1974), p. 96.

59 1934-1935 Calendar produced by Barney D. Morehead. Nashville, TN: World Vision. The calendar contained information on Harding College and was entitled “Missionary Pictorial, Church of Christ.” Twenty four pictures of then current missionaries were displayed along with data about the number of missionaries in various regions of the world.

60 Interview by Philip Slate with Barney Morehead, 11 Oct. 1976 (Memphis, TN). Transcript.

view,⁶¹ but Smith himself said it was not correct. He insisted that his initial supporters did not neglect him and that he did not have to eat out of a garbage can.⁶² (See further details on the **Smith** entry.)

After leaving churches of Christ Boyer's reputation became well known over the years, especially in northeastern Brazil. He specialized in writing and printing materials for the Assemblies of God whose seminary is in Springfield, MO. He wrote simple tracts in easy-to-read Portuguese so the majority of the people could read them. He also printed materials written by others. He died in the early 1970s. For those who wish to pursue this story farther Don Vinzant suggested that the Evangel School of Theology in Springfield, MO may have information on Boyer since he was connected with that branch of the Assemblies of God.⁶³

I. B. Bradley

(Treasurer for Sarah Andrews)

Bradley (1868-1952) was not a missionary, but the treasurer for **Sarah Andrews**, at least in 1933. Beginning in 1905 Bradley was for sixteen years the effective preacher for the Dickson, Tennessee church where Sarah Andrews had grown up. Bradley witnessed her spiritual development, baptized her and sought to raise support for her to join **J. M. McCaleb** in his work in Japan.⁶⁴ After Andrews arrived in Japan Bradley sought to inform the readers of the Gospel Advocate about her work that began in 1915.⁶⁵ He was for several years her “treasurer”, and continued to send support to her as late as 1931, during which year he forwarded to her and Oiki San \$84 per month.⁶⁶



61 Reuel Lemmons, “Ghosts of Past Failure.” Abilene Christian University.
62 Telephone interview with John Paul Simon, former missionary to Brazil. 6 April 2005.
63 Telephone Interview with Don Vinzant, former missionary to Brazil. 6 April 2005.
64 I. B. Bradley, “Mission Appeal,” Gospel Advocate, LVII (July 22, 1915): 719.
65 Bradley, “Sister Andrews at Her Post,” Gospel Advocate, LVIII (Jan. 17, 1916): 87.
66 Earl West, Search, volume 4, p. 297.

started nine churches during that time.⁶⁷ When he went to Dickson they had forty-two members; when he left sixteen years later they numbered 700. In all, he evangelized in thirty-six States. He returned to Dickson later and spent the last twenty-five years in that city. He participated in forty-eight debates in seventeen States.⁶⁸ For sixty-seven successive years he read the Bible through at least once. While continuing his local and evangelistic work he wrote and spoke on behalf of the work in Japan. God alone knows how much comfort and consolation he was to Sarah Andrews.

Emmett L. Broaddus

(China, 1927-1942)



Emmett Broaddus and his wife **Margaret** (see her entry separately) went to Hong Kong, South China in 1927 along with the **L. T. Oldham** family and **Ethel Mattley**. Emmett was from Lancaster, Kentucky and Margaret from Gallatin, Tennessee. They married in 1926 in Los Angeles where they had met as members of the Central church. The following year they went to China.

After a short time in Hong Kong the Broadduses and Miss Mattley went to Kwangsi where they stayed for about a year. Mrs. Broaddus had become ill, so they returned to Hong Kong. Soon thereafter Margaret died and was buried in that city.⁶⁹ Emmett remained in Hong Kong for a while with his three children. At one point Ethel Mattley helped Broaddus with five-week-old Sarah. Broaddus attempted to get Margaret's mother in Tennessee to join them in the work and care for the children,⁷⁰ but eventually he married Alice Elizabeth Lye (1904-2001) and stayed long in China. (The likely reason Emmett and

⁶⁷ Most of this information is from J. T. Marlin, "I. B. Bradley," Gospel Advocate cxiv (Mar. 17, 1952):196-97.

⁶⁸ He was judged to be a "skilled debater." Bonds Stocks, "I. B. Bradley," Gospel Advocate cxiv:13 (10 (March 6, 1952):148.

⁶⁹ Benson, "China," The Harvest Field, (1947), p. 261.

⁷⁰ West, Search for the Ancient Order, IV, p. 315.

Margaret were listed separately in the picture—for some time a puzzle to me—was that by 1933 she had been dead for a few years and he had not yet remarried. But this is not certain. Emmett did not die until World War II when he was in China.). In 1938 it was reported that his “chief work is printing Gospel Literature and its distribution.”⁷¹ His wife and children lived through great deprivations in China, and one of her daughters, Dr. Ruth Chastain, has recorded her mother’s long and eventful life.⁷²

The Broadduses, **Oldhams**, and **Bensons** met **J. M. McCaleb** in Hong Kong on McCaleb’s trip around the world in 1929.⁷³

When the American Consulate advised US missionaries to go home due to the danger posed by the Japanese bombings, most of them returned. Emmett evidently remained in China, where he died in 1942, while the second Mrs. Broaddus and the children went to the Philippines. She was “caught in Manila and remained there with the children throughout the war, after which she returned to the States.”⁷⁴ In late 1940 Emmet had written, “I want to go to Manila next month and come back after Christmas but I am having a time getting both governments to agree to it. At least I have succeeded in getting a verbal promise from both but will now proceed to file the proper applications.”⁷⁵ Although Emmet died in 1942 Mrs. Broaddus eventually returned to China after World War II.

For further reading

West, Search for the Ancient Order, IV

Missionary Messenger, Word and Work and other brotherhood papers of the period.

Alice Ruth Chastain. Frontier Girl. Oklahoma City, OK: Tate Publishing and Enterprise Co., 2008. Although chiefly about Broaddus’s second wife it provides much information about their work.

71 World Vision 4:4 (Oct. 1938): 13.

72 Alice Ruth Chastain, Frontier Girl (Oklahoma City, OK: Tate Publishing and Enterprise Co., 2008).

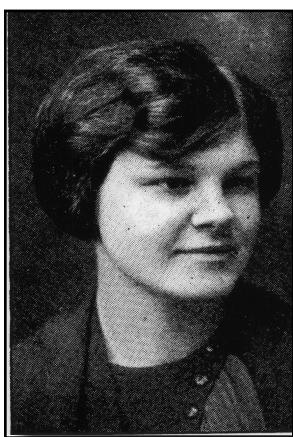
73 J. M. McCaleb, On the Trail of the Missionaries (Nashville, TN: Gospel Advocate Co., 1930), p. 20.

74 Benson, “China,” p. 261; West, Search, IV, p. 325..

75 “Voices of the Missionaries,” Missionary Messenger XVIII:1 (January 1941), p. 943.

Margaret Broaddus

(China, 1927-1919)



As reported under the “Emmett Broaddus” entry above, Margaret was from Gallatin, Tennessee, but met Emmett at the Central Church in Los Angeles. They married in 1926 in Los Angeles, and during the following year they went to China.

After a short time in Hong Kong the Broadduses and **Ethel Mattley** went to Kwangsi to work. They stayed for only a year or so since Margaret had become ill. They returned to Hong Kong, and soon thereafter she died and was buried there.⁷⁶ Emmett remained in Hong Kong, eventually remarried, and stayed until he died in 1942 during World War II.

Margaret, like several missionaries of that era, had her life cut short by illness. Several of them died of tuberculosis, a common fatal illness during that period.

76 Benson, “China,” The Harvest Field, (1947), p. 261.

William Leslie and Addia May Brown

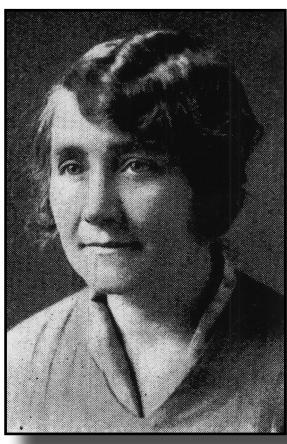
(Africa, 1929- ?)



William Leslie Brown (b. 1896 near Topeka, KS) and his wife, Addia May (b. 1897 in Davenport, NB) studied at the Western Bible and Literary College in Odessa, MO where he was strongly influenced by his devoted teachers. He was encouraged to go to the mission field especially by **J. D. Merritt** and **Don Carlos Janes**. They left Morrilton, AR in February 1929 to work with Dow Merritt at Kabanga Mission in what was then Northern Rhodesia (now Zambia).⁷⁷

When the Browns were returning to Africa after one of their trips back to the USA, they and their five children (Robert, Ardash, William, Betty, and Allen; David and Bernard were born later) were accompanied by the Alvin Hobbys and Myrtle Rowe⁷⁸ as they boarded the *Queen Mary* on 20 July 1938.⁷⁹

In 1938, while Brown was working on Namwianga Mission at Kolomo, North Rhodesia, he engaged in a multifaceted ministry. A letter sent out from the Central church in Nashville, TN in that year indicated the nature of the Browns's work: educational, evangelistic, medical and industrial. The letter was an appeal to sister churches to cooperate financially with Central since it had "agreed to sponsor, and through its elders and deacons, supervise this work" to "relieve Bro. Brown of the task of obtaining financial support for this program." The Browns were involved in educational work designed to "train workers for evangelistic projects." They had seventy-four students in 1936. Evangelistic work was fruitful. In 1936 they reported 341 baptisms. Their goal was to "train native men and women



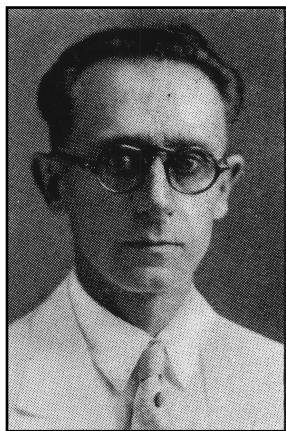
⁷⁷ "William Brown," Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

⁷⁸ See her Silhouettes of Life (Nashville, TN: World Vision, n.d.).

⁷⁹ World Vision 4 (Oct. 1938):39.

in the teachings of our Lord, thereby enabling them to take the glorious news back to their own people.” Third, they did medical work to relieve human suffering, “as exemplified in the Master.” In 1936 they gave treatment to 2,747 people. Fourth, they did industrial work. Under a picture of bricks drying in the sun are these words: “A two-fold purpose—first to make missions as nearly self-supporting as possible; second, to train the native in methods that will better enable him to make an honest livelihood. In 1936 one-hundred fifty received training.”⁸⁰

The Browns began work at Macheke Mission Southern Rhodesia in 1941. It was located seventy-five miles from Salisbury and twenty-four miles from Nhewe Mission.⁸¹ However, in 1946 they were back at Nhewe Mission,⁸² but no mention was made of them in W. N. Short’s 1958 chapter on work in that section of Africa.⁸³



H. G. and Mrs. Cassell (Philippines, 1928-1945;⁸⁴ Post WWII years also)

The Cassells went to the Philippines in 1928. Their going was a product of personal invitation. George Pepperdine had made a trip around the world, and on that trip he was impressed with the opportunities in the Philippines. When he arrived in Hong Kong he persuaded **George Benson** to move to the Philippines to begin a work during the time missionary work in China

80 Letter from Lacy H. Elrod (Central church in Nashville) to the Richland Ave. Church of Christ in Nashville. 13 April 1938. Copy with Philip Slate.

81 Earl West, The Search for the Ancient Order, Vol. 4, p. 283.

82 Bennie Lee Fudge, “Africa,” in The Harvest Field, edited by Howard Shug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947), p. 202.

83 Short, “The Federation of Rhodesia and Nyasaland,” The Harvest Field, edited by Howard L. Shug, J. W. Treat, and Robert L. Johnston, Jr. (Athens, AL: C. E. I. Publishing Co., 1958), pp. 264-271.

84 Cassell worked from 1928 to 1942, but he spent an additional 37 months there in a Japanese internment camp. Ralph F. Brashears, “The Church in the Philippines,” The Harvest Field, edited by Howard L. Shug, J. W. Treat, and Robert L. Johnstone, Jr. (Athens, AL: The C. E. I. Publishing Co., 1958), p. 231. Little more is said about Cassell and his work.

was drastically curtailed by the growing communist movement. Pepperdine supported Benson for nine weeks, during which time Benson baptized seventy-nine, started work in three areas and began classes on Christian living. But Benson's deepest commitment was to Hong Kong and China.⁸⁵ Thus Benson made contact with H. G. Cassell and his wife who were members of the Southwest church in Los Angeles where Pepperdine was an elder. Benson persuaded them to move to the Philippines to continue the work so he could return to Hong Kong. Cassell left the USA by himself for the Philippines on Oct. 24, 1928.

Evidently the Cassells did not know how to start and develop a church, so George Benson provided on-the-job training for him. Early in his time on Mindora Island Cassell suffered from typhoid fever and had to go to Manila to recover his health. His national helper died. West records that Cassell was refreshed when his wife and children joined him in March of 1929. In Manila he worked in a student center and taught Bible classes. He also made trips to Mindoro to strengthen the church Benson had started.⁸⁶ In 1929 when J. M. McCaleb made his notable trip around the world Cassell was one of his hosts as he traveled around from Manila to Batangas, Mindoro and back.⁸⁷



Benson was convinced the best place from which to evangelize the Philippines was Calapan in Mindoro. His view proved to be correct. By the spring of 1931 a congregation of over fifty members had been developed.⁸⁸

Mrs. Cassells did not stay nearly as long in the Philippines as her husband. It is not clear why his picture alone appears in the 1933 collection. In 1935, when McCaleb visited the Philippines, he indicated that the Cassells were living in Manila again and had two sons, Morris and Marion.

In 1939 Cassells had an article published in which he advocated "physical identification"

85 Earl West, Search for the Ancient Order, IV, p. 322-23.

86 Timoteo B. Almonte and Frank Trayler, "Mission Work in the Philippines," in The Harvest Field, edited by Howard L. Shug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947), p. 228.

87 McCaleb, On the Trail of the Missionaries, pp. 20, 26, 29-31.

88 George S. Benson, "Word from the Philippine Islands," Gospel Advocate, 70 (Dec. 6, 1928), p. 1159, quoted in West, Search, IV, p. 323.

with the local peoples and situation, a good emphasis for the period.⁸⁹ Soon after World War II began Cassell was captured and spent thirty-seven months in the Los Banos Internment Camp. Almonte and Trayler claim that his wife and sons were with him in that camp and “suffered great privations for Christ’s sake.”⁹⁰ He lost all his belongings and endured starvation. He and others were liberated from the camp by American troops in the spring of 1945. At that time he returned to Riverside, California to recover his health and care for his aging parents. However, it was pointed out in 1947 that the Cassells “are giving themselves unselfishly to the task of creating interest in our Philippine work.”⁹¹ At some point, however, he returned to the Philippines and remained many years, according to Morehead. Brashears, however, reported in 1958 that Cassells served in the Philippines from 1928-1945.⁹² The story of the Cassells is much larger than reported here, and it is a story that deserves to be told.

For Further Reading

West, Search for the Ancient Order, IV.

Almonte and Trayler, “Mission Work in the Philippines,” Harvest Field (1947).

Brashears, “The Church in the Philippines,” Harvest Field (1958).

Gospel Advocate and Firm Foundation for the period covered.

89 Cassell, “Philippine Mission Work,” World Vision, V (October, 1939), pp. 7-8.

“Physical identification” is a term used in missions to refer to a worker’s going to a different culture work and seeking to live, dress and eat more or less like his or her host culture.

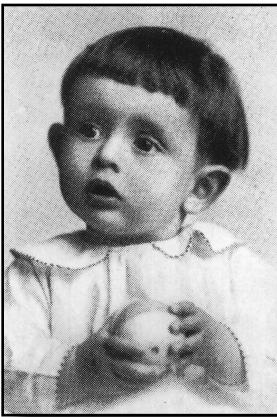
90 Almonte and Trayler, “Mission Work in the Philippines,” p. 230.

91 Almonte and Trayler, Mission Work . . ., p. 324.

92 Brashears, “The Church in the Philippines,” p. 231.

Child

Information does not seem available on why this child's picture was included. Perhaps it was to remind viewers that many of those missionary couples took children with them or had them during their service abroad, and that Christians at home should be sensitive to those children. The child pictured here is Harry Robert Fox, Jr. (b. 1921 in Tokyo). He has verified that to several people. His parents were **Harry Robert Fox, Sr. and Pauline Fox**.



Harry Robert, Jr. attended David Lipscomb, Harding and Pepperdine Colleges. Largely at those schools he came in contact with the people who most influenced him in both his faith and the need for worldwide evangelization. He mentioned George Klingman, E. H. Ijams, J. N. Armstrong, G. C. Brewer, Robert G. Neil, Norman L. Parks, E. Stanley Jones (a Methodist missionary) E. V. Pullias, and Ralph Wilburn.

He married Geraldine Paden who also attended Pepperdine. They went to Japan in 1947, sponsored by the Uptown Church in Long Beach, CA.

Fox wrote of his work, "The two most meaningful experiences given to me on the field were (1) teaching the Bible daily to several hundred eager students at Ibaraki Christian College and High School and (2) personally training a number of men to become gospel preachers."⁹³ The Foxes served in Japan from 1947-1958. They returned to the USA where he worked as a Social Case worker with Los Angeles County Bureau of Public Assistance along with his ministry with the Woodland Park church in Woodland Hills, CA.

Through the years he made numerous trips back to Japan to preach and teach. In the 1980s Japanese preachers reported to Philip Slate that he spoke "beautiful Japanese."

93 "Fox, Harry Robert, Jr." A Missionary Pictorial, edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1964).

Lillie D. Cypert

[Japan, 1917-1943]



From Oak Flat, AR, Lillie Cypert described her home as being “far back in the mountains of Arkansas.”⁹⁴ Lillie (1890-1954) was educated in the schools in Leslie, AR and became a Christian under the preaching of M. C. Fuller of Freed-Hardeman College. Evidently she had already heard of the work of **J. M. McCaleb** because in the months following her conversion she decided she wanted go to Japan and help McCaleb and **Sarah Andrews**. She went to Freed-Hardeman to study in 1916 and evidently stayed no longer than a year or so because she arrived in Japan in 1917 and began language study. Her work seems primarily to have been with children, and she was particularly adept at guiding small girls. She taught a class for a while at the Zoshigawa congregation.⁹⁵

Cypert worked in a vocational school begun by a Mr. Iida in 1918. The school started with twenty-two girls but the number grew to seventy a year later. However, in Feb. of 1920 Cypert wrote a letter to McCaleb in America, indicating that she was quitting work at the Girls’ School because “Mr. Iida would not refrain from smoking and would not allow changes in her classroom.”⁹⁶

Five years after arriving in Japan Lillie decided she needed to return to the USA for a rest and to get medical attention. During that time she studied for a year at Abilene Christian College, visited her home in Arkansas, and seemed to have been physically strengthened. While in Abilene her weight increased from 100 to 123 pounds, and during her stay in Texas she visited churches in Cleburne, Waxahatchie, Ft. Worth and Corsicana. When she returned to Japan in 1926 she was on the same ship that took the **Bensons** through Japan on their way to China. In Tokyo Lillie was met by jubilant missionaries.⁹⁷ That same year Cypert wrote, “The new year finds us no less busy, but we enjoy our work.”⁹⁸ **Janes**

94 Earl I. West, Search for the Ancient Order, IV, 285.

95 West, Search, IV, p. 287.

96 J. M. McCaleb, “The Cost of a Cigarette,” Word and Work, ix (June 1920):182-184, quoted in Turner, Pioneer, p. 98.

97 West, Search, IV, 289.

98 “On Foreign Fields,” Word and Work, 19 (April 1926):114.

commented that “they all enjoy their work and you can’t pull them away from it with a rope.” Then he added, “The church at Brownwood, Texas sponsors the work of Sister Cypert.”⁹⁹

In 1923 when he heard of a good opportunity for Lillie, Don Carlos Janes wrote an appeal: “Japanese (not yet members) offer to equip a kindergarten if we will supply the teacher who shall be at full liberty to teach Christ. Have we anyone among us to lay hold on the opportunity?”¹⁰⁰ Lillie began receiving \$100 per month as support, and the church in Brownwood, TX raised those funds.¹⁰¹

Cypert’s work was quite effective. At one point her ladies Bible class numbered twenty-six and several who had been in her children’s class were beginning to become Christians. Cypert wrote a pamphlet entitled, Do Japanese Girls Need Christian Training?¹⁰² In 1925 McCaleb turned the Zoshigawa Gakuin facility over to her for a girls’ school. The building had been damaged by the 1923 earthquake, so she could use it only as a kindergarten for two years. After that, the government insisted she erect proper buildings for a school.¹⁰³ In 1925 Nellie Straiton of Fort Worth, TX wrote an article in which she was trying to raise funds for Cypert’s work. She mentioned that \$300 was needed for the dormitory for the Girl’s Training School and \$200 for the kindergarten equipment. She mentioned that Cypert teaches Bible, English, sewing, and cooking to the girls, and that “the primary object of the School is to prepare these young women for mission work among their own people.”¹⁰⁴ She had a good, if long-range vision of what she wanted to accomplish through her efforts.

Cypert continued her work through the 1930s. Over the years she was supported by churches in Brownwood, Southside, and Gladewater, Texas. Her health had been quite good through the years, but in 1935 she suffered from scarlet fever. In 1938 **O. D. Bixler** wrote at the end of a letter, “Miss Cypert is in very poor health.”¹⁰⁵ She recovered, however, and returned to the intensity of her work. But in 1939 her health was beginning to break again and she had to spend time in the hospital to recover.

99 Ibid (Ap. 26) p. 114.

100 Don Carlos Janes, “On Foreign Fields”, Word and Work 115 (1923):117.

101 Turner, Pioneer to Japan, p. 89.

102 Nellie Straiton, “Missionary Statement for 1920,” Christian Leader, XXXV (April 12, 1921):3, quoted in Turner, p. 89.

103 West, Search, IV, 290.

104 Nellie Straiton, “Sewing, Teaching, Sacrificing in Japan,” Word and Work 18 (Jan. 1925):23.

105 “A Letter from Brother Bixler,” World Vision (Nashville, TN). 4:1 (January, 1938):18.

She had worked tirelessly in both schooling children and assisting in street evangelism. When J. M. McCaleb decided to return to the USA in 1940 because of the war, he tried to persuade both Sarah Andrews and Cypert to return as well. Both refused at that time. “They would trust God to take care of them, they replied confidently.”¹⁰⁶

Little is known of how Cypert fared while she was in Japan during the war. McCaleb’s two letters to her were returned. A letter from her in 1942 indicated she was carrying on her kindergarten work as usual. However, records from the U. S. National Archives indicate that she had been in the Shinjuku POW camp in Tokyo.¹⁰⁷ **Hiratsuka** had been able to supply Sarah and Lillie with money from a fund he had. Lillie returned to the USA in December 1943 with badly broken health. During the early post-war years she lived in a trailer behind the Japanese church building in Los Angeles. It is likely that she spent time in California with her mother and stepfather. It is known, however, that in 1944-45 she served as an interpreter at one of the two Japanese internment camps in Arkansas, most likely Rohwer Camp in Desha County.¹⁰⁸ “Like all missionaries, Lillie, while reaching for the stars, was oblivious to her body’s aging, painful processes.”¹⁰⁹

The last few years of Lillie’s life were spent in a rest home in Fresno, CA where many Christians saw after her needs.¹¹⁰ She died on Aug. 13, 1954 and was buried in the Porterville, CA cemetery.

For further reading

Brenda O’Neal Nixon, Lillie’s Story: Lillie Delenzia Cypert (1890-1954).

Privately published in 2006. Nixon, a grand-niece of Lillie Cypert, has written the fullest account of Cypert’s life and work. Philip Slate has a copy of the document.

Frank Pack, “Three Women in Missions,” 20th Century Christian 47 (Nov. 1864): 24-25.

Word and Work, Gospel Advocate and other papers of the period.

Bonnie Miller, Messengers of the Rising Son in the Land of the Rising Sun. Abilene, TX: Leafwood Publishing, 2008.

106 West, Search for the Ancient Order, IV:339.

107 Brenda O’Neal Nixon, Lillie’s Story: Lillie Delenzia Cypert (1890-1954) (Privately published by the author in 2006), pp. 24-25. Nixon is the grand-niece of Lillie Cypert.

108 Nixon, Lillie’s Story, p. 20.

109 *Ibid.*, p. 343.

110 See Walter Corbin’s obituary of Lillie that appeared in the Gospel Advocate (1954): 676. The Fresno Bee (Aug. 15, 1954), 2-B, as quoted in Nixon, Lillie’s Story, p. 26.

George K. and Mrs. Desha (India, 1926-1927?)



The Deshas sailed for India on Jan. 29, 1926 supported by the College church in Abilene, Texas. In contrast to the era of chiefly individual support, by the 1920s more congregations were beginning to provide the bulk of financial support for missionaries.

A note from the Deshas later in 1926 indicated that “the study of the Marathi language is requiring most of our time at present.”¹¹¹ Interestingly, several workers during that era seemed bent on learning the language of the people with whom they were to work, a practice many missionaries in the post World War II era

neglected. In the same issue of Word and Work, “A brother” had written to indicate that the Deshas were working in the Ahmednagar District in India.

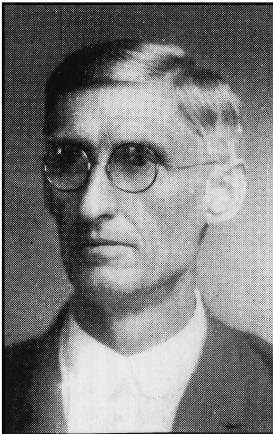
Unfortunately, the Deshas stayed only a year or so because, according to Morehead, George developed cancer of the kidney. They returned to the USA and he died not long afterward. Those who care about worldwide evangelization find it regrettable that people like the Deshas, who were willing to learn the language, were unable to have a sustained work in that vast collection of humanity in India. Few workers from churches of Christ in the USA went to India prior to World War II.



¹¹¹ Don Carlos Janes, “On Foreign Fields,” Word and Work, 19 (September 1926):281.

Ben J. Elston Treasurer for O. D. Bixler

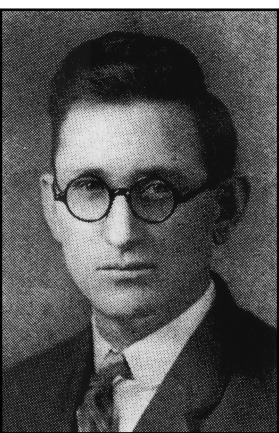
Elston was the treasurer for the **O. D. Bixler** family and lived in Harper, KS. All funds for the Bixlers and their work in Japan were to go through Elston.¹¹² Bixler reported in 1921 that only \$1,256.62 had been received for the year 1920, so he attempted to supplement his support by operating a health foods industry.¹¹³ Later Elston moved from Kansas to New River, LA and continued to serve as the treasurer for the Bixler family.



Elston stands as an example of those individuals who served as receivers of funds for individual missionaries. In the early days churches did not seem to undertake sponsorship even though they gave to support missionaries. It was in the 1920s that the practice began to change as more and more churches undertook the support of missionaries.

Carl L. and Grace (or Grayce) Etter (Japan, 1928-1932)

The Etters became interested in Japan when they met **Oto Fujimori** at Abilene Christian College in 1927, though Carl had finished his work at ACC in 1922. The Etters moved to Detroit to do city mission work with the Hamilton Avenue congregation. He spent only a few months in that work before moving to Cordell, Oklahoma to teach Bible. But work in Japan was much in his mind, and by June of 1927 he and his wife were in Los Angeles ready to leave for Japan. They decided to postpone



112 Turner, Pioneer to Japan, p. 90.

113 J. M. McCaleb, Once Traveled Roads (Nashville, TN: Gospel Advocate Co., 1934), p. 530.



their departure, however, so they could work with **Ishiguro** in the Los Angeles Japanese work. Eventually they were sent to Japan in 1928 by a church in Detroit. Etter obtained a teaching job at the Imperial University in Sapporo, Hokkaido and through that supported himself for several years. Morehead said he made that move because not long after they were in the country they received a letter from the Detroit church, stating that they had decided to withdraw their support. West did not mention this incident and attributes Etter's taking up teaching because of his keen interest in teaching.¹¹⁴ He had some three hundred young men in his classes weekly.

The Etters returned to the USA in 1932 and Carl continued his higher education while preaching at the Central church in Long Beach. Morehead reported that the Etters eventually left churches of Christ and became Presbyterians.

Further Reading

West, Search for the Ancient Order, IV, pp. 292ff.
Firm Foundation and Gospel Advocate for the period.



Hettie Lee Ewing [Japan, 1926-35; 1937-1939; 1946-1972]

Hettie Ewing was born in October of 1896 in the Brazos valley, "on the edge of the frontier" in Johnson County, TX. As she grew up her family lived mostly on farms but at least for one period they lived in Cleburne. She studied at Abilene Christian College and secured a teaching job when she was 21. For a few months she taught

¹¹⁴ See the discussion in West, The Search for the Ancient Order. IV, pp. 293ff.

in Arizona, and then returned to Texas in 1924 to teach at a small two-teacher school near Corpus Christi.

Ewing reported that she became interested in doing mission work initially through the influence of “preachers in congregations where I worshipped” in Texas. Those preachers told of work going on outside the USA and the great need for additional workers. She was additionally attracted to the work in Japan by a letter from **Lillie Cypert** in 1924. Cypert also was single, and she appealed for young women to volunteer to go to Japan and help her.¹¹⁵ She attended a gospel meeting at the Furmen Avenue church where the visiting preacher, O. E. Phillips, read a letter from Lillie Cypert, “who had been a missionary for several years. As a single woman, Cypert was begging in that letter that Brother Phillips might find someone about her age to come to Japan and work with her.”¹¹⁶ She had been reading church papers about the efforts to get Bibles to pagan people, and she learned that churches of Christ at that time had only forty missionaries, counting men and women separately.

McCaleb Sewell, a patriarch in the Corpus Christi church, encouraged Hettie Lee after she announced that she wanted to go to Japan. They began corresponding with S. H. Hall of Nashville, TN who urged her to go to Los Angeles and intern with **H. Ishiguro** prior to going to Japan. She arrived in Los Angeles in June, 1925 and was treated kindly. Ishiguro arranged for her to teach Japanese women English while they taught her Japanese. She had been used to supporting herself, but in receiving support from others she “felt as though every penny came directly from the Hand of God.”¹¹⁷ She claimed thirty-seven years later to feel the same way about her support.¹¹⁸

Hettie’s time in Los Angeles was profitable. In the 1920s finances were a difficulty, and several times Hettie wondered whether she would be able to go to Japan. Indeed, some people whom she respected, like S. H. Hall, counseled her to remain in Los Angeles. But she was restless to go. Eventually, and through unexpected and unsolicited sources, she had enough funds to make the trip. Having finished her “orientation” with Ishiguro, Hettie left for Japan. On August 12, 1926 “a group of people from the Japanese church and the Central church in Los Angeles went with

115 “Hettie Lee Ewing,” Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

116 Orlan and Nina Sawey, editors, She Hath Done What She Could: The Reminiscences of Hettie Lee Ewing (Dallas, TX: Gospel Teachers Publications, 1974), p. 30.

117 “Hettie Lee Ewing,” Missionary Pictorial (Nashville, TN, 1966).

118 *Ibid.*

me down to the port to see me off.”¹¹⁹ On the ship she roomed with **Ethel Mattley**, missionary who was returning to China via Japan. They were met at the port by **J. M. McCaleb, Lillie Cypert**, and the **Moreheads**. In her initial months in Japan she claimed she was “heckled” about learning Japanese.

Years later Ewing wrote that “single women workers fill a place of working with and aiding in training of teachers and preachers, and teaching youth. . . .”¹²⁰ In the 1960s she wrote that of the eight congregations in southwestern Japan, four had been established and trained by **Sarah Andrews** and her associates and sponsors while Ewing and her “associates and sponsors” had established and trained three other congregations and built four church buildings.

Hettie worked hard for eight years in Japan and her health began to fail. She returned to the USA to visit and rest. Again she enrolled in Abilene Christian College, her health improved, and after two years she returned to Japan sponsored by the Highland church in Abilene.

In 1939 or 1940 Hettie returned to the USA for the War years. In 1946 McCaleb mentioned that she was studying at Abilene Christian College and had written him to the effect that “she would return to Japan as conditions would permit and that she hoped two or three married couples would go along with her.”¹²¹ She and Sarah Andrews both returned to Japan in 1948¹²² and went to Shizuoka where they found “loyal co-workers still faithful and soon revived the work of some half a dozen congregations.”¹²³

For further reading

Orlan and Nina Sawey, editors, She Hath Done What She Could: The Reminiscences of Hettie Lee Ewing (Dallas, TX: Gospel Teachers Publications, 1974), p. 30.

Bonnie Miller, Messengers of the Rising Son in the Land of the Rising Sun (Abilene, TX: Leafwood Publishing Co., 2008).

¹¹⁹ Sawey, She Hath Done What She Could, p. 49.

¹²⁰ Ibid.

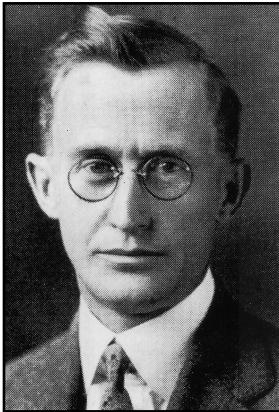
¹²¹ J. M. McCaleb, “Japan as a Mission Field Today,” The Harvest Field, p. 254.

¹²² Andrews remained in Japan during the War but returned to the USA briefly after the War. Then she returned in 1948

¹²³ Fox, “The Church in Japan,” The Harvest Field, p. 214.

U. R. Forrest (Treasurer for Lillie Cypert)

Forrest was a preacher and educator who lived and worked in Texas. He had been preaching in Brownwood, Texas when he was asked to serve as the President of Thorp Spring Christian College (1910-1928). In that position he succeeded A. R. Holton. The College figured significantly in the growth of churches of Christ in Texas. Under Forrest's leadership, and due to World War I, the school's location and other factors, the decision was taken to move the College to Terrell, TX in 1929 under a new name. At that time Forrest resigned and returned to Brownwood where he had maintained a home.¹²⁴ Forrest turned out to be the last President of the College because soon after his resignation the school officially closed.¹²⁵



Forrest was included in the collection of pictures because he and others played an important role in collecting and forwarding funds for many of the missionaries. Though busy as a preacher, the managing editor of the *Way of Truth* magazine, and an educator, he collected money and served as the treasurer for **Lillie Cypert** who worked with **J. M. McCaleb** in Japan for many years. It is not clear how long he served in that capacity since over time Cypert was supported by churches in Brownwood, Southside and Gladewater in Texas.

Don Carlos Janes was interested in promoting the work of any and all who contributed to the world evangelization efforts. By the 1920s both churches and individuals collected and forwarded funds to the missionaries, but by the end of that decade more and more churches were assuming that role.

124 West, Search, IV, p. 116.

125 For more information on this College see M. Norvel Young, "Thorp Spring Christian College and Its Predecessors, 1873-1930" in A History of Christian Colleges Established by Members of the Churches of Christ (Rosemead, CA: Old Paths Book Club, 1949), pp. 68-81. See also Theodore N. Thomas, "Thorp Spring Christian College, pp. 742-3 in The Encyclopedia of the Stone-Campbell Movement edited by Douglas A. Foster, Paul M. Blowers, et. al. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2004).

Herman J. and Sarah McGee Fox (Japan, 1920- 1929 ?)

Herman was a twin to **Harry Robert Sr.**, who had gone to Japan the year before (1919), just after World War I. Herman and Harry Sr. were born in 1896. Herman's wife, Sarah McGee, was born in 1897. They married in 1920 and arrived in Japan in August of the same year.¹²⁶ Several missionaries of that era married and moved to another country within twelve months of their marriage.

For an undetermined period, Fox taught a Bible class at the Zoshigawa congregation where **Lillie Cypert** was teaching children.¹²⁷ The 1923 earthquake destroyed much property in that area and killed thousands. Indeed, West records that "45,000 bodies were cremated and over three million suffered enormously."¹²⁸ **J. M. McCaleb**'s house was damaged as was the roof on Fox's house. McCaleb helped Herman dismantle his entire house: "It



is being taken down by him and McCaleb to be removed to Daigo where no missionary work is done."¹²⁹ At that time several missionaries in Japan lived in pre-fabricated houses, and evidently Herman's was one of them since it could be taken down and moved. Daigo was in Ibaraki province but farther north than anyone had worked to that date. Herman wrote a letter of thanks to people in the USA who had helped to fund the building, and he promised them he would use it to the glory of God.¹³⁰ By 1933, McCaleb reported, the congregation had started a Sunday school and built a preaching hall.¹³¹

It was reported in 1925 that "a week-night

126 Earl I. West, Search for the Ancient Order, Vol. IV, p. 384.

127 West, Search, IV, 287.

128 West, Search, IV, p288.

129 Don Carlos Janes, "On Foreign Fields," Word and Work 15 (1923):375.

130 "Herman J. Fox Letter," Word and Work 17:7 (July 1924), p. 213.

131 J. M. McCaleb, "Japan as a Mission Field Today," Harvest Field (1947), p. 251.

class at Sellersburg, Indiana, was asked for \$10 a month, but surprised their teacher and themselves by averaging \$25 toward Br. Herman Fox's work."¹³² Like many missionaries of the first two decades of the twentieth century, they were supported by individuals, Bible classes, and small amounts from churches.

In about 1928 the Herman Fox family—mother, father and four children—returned to the USA to visit among churches in the interest of the Japanese work, including visits to the East Side Church of Christ in Indianapolis where former missionary to Japan, **C. G. Vincent** was preaching. They drove 19,000 miles on their furlough and were planning to return in July, 1929.¹³³

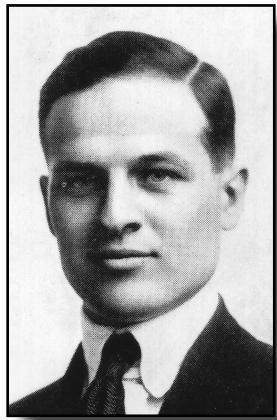
Logan Fox's discussion of the work in Japan begins with the summer of 1945. Although he mentioned that Herman's twin brother, Harry Robert, Sr. returned to Japan, no mention was made of Herman in the very places one would expect him to be mentioned had he returned to Japan after the war.¹³⁴ It is reported that Herman died fully twenty years before his brother, **Harry Robert Fox, Sr.** More work needs to be done to reconstruct the life and work of Herman and his wife. Various members of the Fox family were long associated with the work in Japan.

Further Reading

Word and Work

Harry Robert, Sr. and Pauline Hickman Fox (Japan, 1919-1935)

Harry and Pauline were both born in Jefferson Co., Kentucky, he in 1896 and she in 1900. They had been inspired to do mission work by **Don Carlos Janes** and by **J. M. McCaleb** through his speaking on his



132 Don Carlos Janes, "On Foreign Fields," Word and Work 18 (April 1925):119.

133 West, Search, IV, p. 299.

134 Logan Fox, "The Church in Japan," The Harvest Field (Athens, AL: The C. E. I. Publishing Co., 1958), p. 212ff.



visits to the USA. The Foxes arrived in Japan in 1919 and initially lived in Tokyo for three years while he taught English Bible classes and studied the Japanese language. Afterward they moved to territory not previously worked by members of churches of Christ—Tanakujra Machi, Fukushima Ken—and planted a church. They developed a large Sunday school. In 1926 he wrote, “We still feel—yea more than ever feel—that the most important thing you brethren can do for us, the best service you can render in our behalf, the richest gift you can offer, is the ‘striving together with us’ in earnest prayer

for the souls of these people.”¹³⁵ When the **Moreheads** returned to the USA in 1930 Harry was asked to take over the King Bible School (See “Morehead” entry). He continued in that work for two or three years, until poor health forced him to return to the USA.

Harry and his twin brother, **Herman**, arrived in Japan only a few months apart in 1919.¹³⁶ They were very young men and their wives were even younger. Morehead worked with Harry for a while, and Mrs. Fox was reported to have been a wonderful worker in her own right. After about ten years of work Herman developed health problems because of the damp weather and returned to the USA. At the encouragement of Morehead he moved to Nashville and studied at David Lipscomb College.

The Harry Foxes had two sons, Harry Robert, Jr. (b. 1921) (see “**Missionary Child**” entry) and Logan Jordan (b. 1922), who studied at Lipscomb. During the Depression years the two boys lived with the Moreheads in Nashville while they attended David Lipscomb High School. Later, other children were born to the Foxes: Ramona (1924), Sterling Lee (1926), Jean (1927), Clinton (1928), and Arnold (1930).

The first church to support the Foxes was Highland in Louisville, KY. Later they were supported by the College church in Nashville, TN. They worked in Japan until World War II when they returned to the USA for the war years.

On August 14, 1945 the Japanese surrendered to the Allied forces. In November or December of that year Harry Fox, Sr. entered Japan as a member of the Bomb Research Team sent by the US War Department. On that trip he visited the three areas where mission work had been done:

135 “On Foreign Fields,” Word and Work, 19 (May 1926):148.

136 West, Search, iv. 283.

Tokyo, Ibaraki, and Shizoka. Contacts were made with the churches and they were encouraged. Fox brought a report back to the USA regarding those churches.¹³⁷ In November of 1947 he returned to Japan with E. W. McMillan to join three other pre-war missionaries: **O. D. Bixler, Harry Robert Fox, Jr.**, and his wife Gerrie. Fox and McMillan took a boatload of goats to the Japanese people.¹³⁸

Harry Robert Fox, Sr. lived until the early 1970s. A sizeable book can be written about the work of the entire Fox family during its long involvement in Japan.

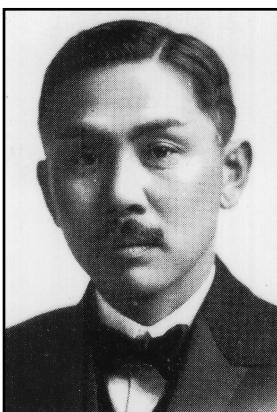
Further Reading

Gospel Advocate, Firm Foundation and other papers of the period.

Articles on the work in Japan in the two editions of The Harvest Field (1947, 1958).

Otoshige Fujimori (Japan, 1897-1927; 1928-)

As a teenager, Fujimori managed to get to Detroit, Michigan. There a member of the church, an immigrant German bachelor named F. A. Wagner, taught him the gospel and took him back to Japan for a period of work.¹³⁹ He furnished Fujimori's support, took care of him and supplied his needs until he (Wagner) died. Evidently the Plum Street church in Detroit took up Fujimori's support.



J. M. McCaleb mentioned a February 1933 letter from Fujimori in which he reported that 401 people had been baptized at Takahagi, 30 at Omigawa and 89 at other places. He claimed that the Lord's supper was

¹³⁷ Logan J. Fox, "The Church in Japan," The Harvest Field, edited by Howard L. Schug, J. W. Treat, and Robert L. Johnston, Jr. (Athens, AL: The C. E. I. Publishing Co., 1958), p. 212.

¹³⁸ *Ibid.*, p. 213.

¹³⁹ See a photograph and brief write-up about Wagner in Don Carlos Janes, Missionary Biographies, pp. 29-30. His own story of conversion in Missouri and subsequent move to Michigan is worth knowing.

being observed at three other smaller churches. Evidently Fujimori was an effective evangelist and was called on frequently to preach in different places.¹⁴⁰

Morehead said Fujimori lived only about 50 miles from his home and that he would “come to my place and preach, teach Bible classes.” **Sarah Andrews** decided to go to Okitsu to start a new work. When she had taught nine people to the point of obedience to Jesus she called Fujumori to come and do the baptizing. He made the ten hour train ride and stayed three days.¹⁴¹ Both Fujimori and **Yunosuka Hiratsuka** often teamed up in preaching efforts. Following the big earthquake of September 1, 1923, they were found preaching to thousands in Wyene Park while Sarah Andrews and Oiki San passed out tracts.¹⁴² Again, they preached successfully in a five day meeting in November of that same year in Okitsu, and 18 baptisms were recorded. Fujimori had taught the gospel to and baptized Takagi San, who had been in a holiness group and was a son of a Shinto priest. Takagi San became an effective preacher for Christ.¹⁴³

In 1927 Fujimori traveled to the USA, his first trip back in thirty years. He was not ill; he was returning to see friends and the church that had supported him. When his train arrived in Detroit in April, 1927, 25 of his old friends were there to greet him. Detroit’s largest daily newspaper, The Christian News, carried the story about him under the title, “Thirty Years of Labor.” The article contained the line, “He is one of God’s heroes of the faith, a very energetic worker, and a man of prayer.”¹⁴⁴ Fujimori stayed a year in North America, speaking at Christian colleges and in congregations in the USA and Eastern Canada. At Abilene Christian College he met **Carl L. Etter** who subsequently went to Japan to work. Dinners were held in his honor, and he was given a Detroit “send-off” to return to Japan.

Fujimori’s latter years were evidently not as productive as his initial work. His support level from America was reported to be more than adequate, and that enabled him to live at what was perceived by the Japanese to be a “luxurious fancy lifestyle,” to use the words of a Japanese man who knew him. He rode around at times on his Indian motorcycle, operated a large peanut farm and a peanut butter industry and invested in a

140 McCaleb, “Japan as a Missions Field Today,” p. 249.

141 West, Search, IV, p. 286.

142 West, Search for the Ancient Order, IV, p. 288.

143 West, Search, IV, p. 289.

144 Information found in Vernon C. Fry, “Thirty Years Without A Furlough, “Gospel Advocate LXIX (19 May 1927):471-2.

fishery.¹⁴⁵ Barney Morehead informed Motoyuki Nomura that individuals and churches raised enough money for Fujimori to purchase a 50-acre plot near what is now the Narita airport. After his death Fujimori's sons divided the property, by then very valuable, and one of them went into the real estate business. Fujimori died and was buried in Japan in the early 1960s.

This was likely a case where a good man was spoiled by excessive support from another country. A wealthy man, F. A. Wagner, who meant well but did not understand what he was doing, set a precedent for Fujimori by giving him an unreasonable level of financial support; and both individuals and the church in America likely followed that precedent. Fujimori evidently did not want to have close contact with "the McCaleb team" since his lifestyle was so very different from theirs.¹⁴⁶ Several Americans who worked in Japan at least partially supported themselves in their work, including McCaleb. Others lived on a pittance.¹⁴⁷ **Janes, McCaleb** and others warned against putting nationals on salary. But in this case a man's influence seems to have been deeply marred by a very good salary from a foreign country. That is an old story, but is still being repeated. When people support missions without knowing some of the complexities of financial support, cultural systems, and local perceptions they are in danger of repeating very old and well-known mistakes.¹⁴⁸

145 E-mail message from Motoyuki Nomura, Japanese preacher, to Dwight Albright. 17 Jan. 2007.

146 Nomura e-mail message. 17 Jan. 2007.

147 During that era a significant number of American missionaries sought to follow a "faith mission" approach, trusting God to provide for their needs, McCaleb was known to hold that view. See the valuable study by Dr. Shawn Daggett.

148 For discussion of this issue at a higher level see Jonathan J. Bonk, Missions and Money: Affluence as a Western Missionary Problem, "American Society of Missiology Series, No. 15" (Maryknoll, NY: Orbis Books, 1991).



Stanton Dewitt and Dollie Adamson Garrett [Africa, 1930- ?]

Dewitt (1901-1972) was born in Overton, County, Tennessee (Dec. 1901), but his family moved to Oklahoma when he was four years old. He was the youngest of five children of parents who were poor but “gave liberally to the support of orphans and mission work both at home and abroad.” Dollie was born in August 1903 to Perry and Anna Adamson who

were homesteading¹⁴⁹ in Oklahoma. The two met at college in Harper, KS in 1922 while working their way through school. At that school they were impressed by “the sacrificial spirit and faithfulness of [sic] the Lord of our teachers both at Harper and Harding which inculcated in us the desire to serve the Lord wherever he might lead.”¹⁵⁰ They were married by J. N. Armstrong in 1926.

Dewitt had never planned to be a preacher, but a visit to Harding College by **John Sherriff** in 1924 “stirred our hearts and aroused our interest in Africa. If a stone mason can do so much there for the Lord perhaps we could do a little.” Though other options (China and the Philippines) were presented by various speakers, they were most impressed by the need in Africa. “Finally, in 1929, after many weeks of prayer we answered Brother Sherriff’s appeal for helpers and offered ourselves to the Lord for that work. We sailed in June, 1930.”¹⁵¹

The Garretts long worked in and around Salisbury, Rhodesia (now Harare, Zimbabwe), sponsored much of that time by a church in Sellersburg, IN. They had three sons and three daughters. One son, Robert, returned



149 In the early history of the western part of what is now the USA, people were given land in new territories providing they would settle on it and develop it.

150 “Stanton Garrett,” A Missionary Pictorial, edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1966).

151 Ibid.

to Rhodesia as a missionary. Following Dewitt's death in 1972 Dollie remained in Africa several additional years before returning to Winchester, KY to live with her son, Cecil, a teacher at Southeastern Christian College. A newspaper article about her appeared in The Winchester Sun the day before her 100th birthday.¹⁵² She was still clear-minded and could quote poetry learned decades before. Shortly before that 100th birthday she took a few pills and said, "I'll eat when I'm hungry, I'll drink when I'm dry, and if these pills don't kill me, I'll live 'til I die!"¹⁵³

In a letter to his parents in 1931 Dewitt mentioned the disappointment in their being unable to educate the women in Africa. Apart from **Molly Sherriff's** class on sewing, he wrote, "none of our missionaries, as far as I know, are doing anything to teach and train the older girls and women. If we ever do much for Africa it will have to be done by teaching the women."¹⁵⁴ In other letters to his parents he mentioned their work with the **Shorts** and Sherriffs, expressed thanks for the bean seeds they sent, claimed their health was good, and described at length his dealing with pestiferous baboons that were eating up their crops. "Of course, the nationals like to eat baboons," he wrote.

In 1934, during the American Depression, Dewitt wrote John Sherriff from Salisbury, indicating they had three congregations going with 110 members. "The work seems to be going slowly and money is scarce, but the Lord enables us to live and has blessed us with health. We are indeed grateful."¹⁵⁵

When Mrs. Garrett was sixty-five she entered a new ministry, a children's home. Soon they had sixteen orphans in their care. She maintained contact with several of those children after they left the home. Many years later one of them expressed appreciation for living there and remembered being told, "If a job is worth doing, it's worth doing well."¹⁵⁶

The Garretts were long-term workers in Africa, mostly in the Salisbury (now Harare) area. They were there in late 1946,¹⁵⁷ and still there in 1958.¹⁵⁸ At that time a "Publisher's Note" in the 1958 Harvest Field indicated that "The Grover and Garrett families mentioned above are premillennialists."

152 Betty Ratliff Smith, "Worth the Wait," The Winchester Sun (28 August 2003).

153 Ibid.

154 Dewitt Garrett, letter from Huyuyu Mission to his parents, 18 February 1931.

155 John Sherriff, letter to Mr. & Mrs. A. M. Burton of Nashville, TN. 6 August 1934.

156 Smith, "Worth the Wait."

157 Bennie Lee Fudge, "Africa," in The Harvest Field, edited by Howad L. Shug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1946), p. 203.

158 W. N. Short, "The Federation of Rhodesia and Nyasaland,", p. 271.

That matter was mentioned because two decades or so earlier disputes over eschatology had produced a small division in the brotherhood of churches of Christ in the USA.¹⁵⁹ On the mission field, however, people often, but not always,¹⁶⁰ worked side by side while holding different views on eschatology.

Members of the Garrett family still live, and perhaps one day some of them will produce memoirs of the family that worked so long in Africa.

Further Reading

Word and Work for the period involved.

“Stanton Garrett,” Missionary Pictorial (1966).



John T. Glenn (Treasurer for J. M. McCaleb)

John Glenn taught in the Nashville Bible School for ten years. He and **J. M. McCaleb**’s daughter, Lois Ann, made plans to marry and go to Japan as missionaries. They did not go to Japan, however, possibly because their child, Lois Anne Glenn, was born just over a year after their marriage, in July, 1916. They were scheduled to go at the same time **Sarah Andrews** went, but Sarah went alone.

Lois Ann was a good student. “In both high school and at the University of Louisville, Lois had won a medal for highest scholarship.”¹⁶¹ After graduation she taught Latin for two years, and in June, 1915 she and John were married. She was both a piano teacher and for some time music critic for a Louisville newspaper.¹⁶²

159 Hans Rollman, “Eschatology,” Encyclopedia of the Stone-Campbell Movement, pp. 304-307.

160 See the **Edward Jelly** entry for a contrary case.

161 Turner, 86.

162 Interview with Kenneth and JoAnn Stockdell. September 26, 2006. Murfreesboro, TN. As a teenager Mrs. Stockdell studied piano with Mrs. Glenn and found her to be an excellent if exacting teacher.

John Glenn was both a preacher and a school teacher. At one time he taught math at a male high school in Louisville, Kentucky, and preached at the Buechel church. He lived over one hundred years and was buried in Louisville's Olive Hill cemetery.¹⁶³

It is not certain how long he served as the treasurer for his father-in-law, **J. M. McCaleb**. But, like the other treasurers, as far as missions were concerned he was content to be a behind-the-scenes supporter. He and his wife lived close to Mrs. McCaleb during the years she was in a care facility in Louisville.

Charles E. Gruver (China, 1929-1937; -1960s)

Note: His name is spelled "Gruver" on the picture and in Word and Work paper. Elkins spells his name as "Grover"¹⁶⁴ and West as "Groover"¹⁶⁵ but here I shall use the spelling on the picture.

Gruver was from Kentucky and had been a widower for six months when he left for China in 1929. What a year to go to a foreign country to work! On his way to China he stayed six months with **Barney Morehead** in Japan. **Benson** pointed out that there was a marked reduction of Protestant missionaries in China between 1925 and 1935 because of "strong anti-foreignism" and the financial Depression of the early 1930s.¹⁶⁶ Though the anti-foreign sentiment subsided in 1926 and some missionaries returned, the number never again reached the 1925 level.

Finally arriving in China in 1929, Gruver moved to Peiking to join **N. B. Wright** who had arrived in that city the previous year. In December of that year Gruver wrote about his disappointment at some of the Protestant missionaries who had no real message about Christ for the people. He



163 Stockdell interview.

164 Elkins, Church-Sponsored Missions, p. 96.

165 West, Search for the Ancient Order, IV, p. 319.

166 George Benson, "China," in The Harvest Field, edited by Howard L. Schug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947), p. 259.

expressed the sentiment that perhaps the Boxer uprising would sift out those who were not really committed to Christ.¹⁶⁷ But he stayed in China until the late 1960s, “one of the last to come out of China,” according to Morehead. He was affiliated with the premillennial churches during his service, as were several of the missionaries on this picture. It is well known that no less than 148 missionaries from the churches of Christ did work abroad between 1886 and 1932, the year before this group of pictures appeared. There was of necessity some selectivity involved in the picture collection. Gruver returned to the USA in the 1960s and by the mid-1970s, according to Morehead, he was head of a school for girls operated by the Christian Church in Eureka Springs, AR.

Here, again, is an incomplete picture. One would like to know more about a man who had such a long tenure in China. It would be of interest to know more about what he accomplished, and whether any of his work, like **Benson's**, remained after the Communist take-over.

Further Reading

Word and Work paper, published in Louisville, Kentucky.

Yunosuka Hiratsuka (Japan, 1895-1948?)



Yunosuke Hiratsuka was apparently living in the USA when he decided to go to Tokyo in 1888 to study bookkeeping. Two years later (1890) he went back to the USA for three years. He returned to Japan in 1892 or '93 and became a policeman. While in Tokyo he attended **J. M. McCaleb's** YMCA class and turned to Christ in 1895. At some point he began teaching and preaching, and in the early years he worked with **William Bishop**.¹⁶⁸ Hiratsuka worked for many years with McCaleb who regarded him as “a right hand man”, according to

¹⁶⁷ “From Peiking,” Word and Work 22:12 (December 1929): 379.

¹⁶⁸ Gary Owen Turner, Pioneer to Japan: A Biography of J. M. McCaleb. M. A. thesis. Abilene Christian University, 1972, pp. 62-3.

Morehead. McCaleb introduced Hiratsuka to the Kamitonigaka church in Tokyo and he worked with that church up to the beginning of World War II. Indeed, when McCaleb had to leave Japan during the war he left that church in the care of Hiratsuka. During the war the Kamitonigaka and Zoshigawa congregations merged. When churches try to function in active war zones it is usually a severe trial to them.

Hiratsuka had worked along with both **William J. Bishop** and **C. G. Vincent** when they were both in Tokyo. As noted (see **Andrews** entry), he and **Fujimori** were often very helpful to Sarah Andrews and **Lillie Cypert**, especially in their joint evangelistic work. One month after the close of the war Harold Savelly, a member of the Russell Street church in Nashville, TN, went from Leyte to Tokyo to locate scattered members of the church. He met the 73-year old Hiratsuka who gave him details about the difficulty the church had experienced during the war. Hiratsuka felt his age was against him, so he turned the work over to Suematsu Saito, who had studied at Northwestern University in Chicago.¹⁶⁹

In 1945 Hiratsuka indicated he was beginning to write his autobiography.¹⁷⁰ In 1947 a short biography of Hiratsuka appeared in the Gospel Advocate¹⁷¹ and provided details unavailable elsewhere. After the war Hiratsuka sent a letter to McCaleb, then in California, stating, "Dear Brother McCaleb: Very glad I am to hear about your good health and good news from Brother Fox, who called on me this afternoon (January 1, 1946). Since we separated at Yokohama, I had a very hard time for four full years, but thank the Lord I am still healthy and thankful and hopeful for everything in this little house at Miwa."¹⁷² It would be of great interest to know how McCaleb felt upon hearing that one whom he had led to Christ had been faithful for such a long time in trying circumstances.

Further Reading

"A Personal History of Hiratsuka," Gospel Advocate, 89 (Jan. 30, 1947):83. West, Search for the Ancient Order, IV.

J. M. McCaleb, "Japan as a Mission Field," The Harvest Field (1947).

169 For additional details on this, see West, Search for the Ancient Order, IV, p. 356.

170 S. H. Hall, "News From Japan," Gospel Advocate, 87 (Nov. 1, 1945)

171 "A Personal History of Hiratsuka," Gospel Advocate, 89 (Jan. 30, 1947):83.

172 J. M. McCaleb, "Japan as a Mission Field Today," The Harvest Field, edited by Howard L. Schug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947), p. 252.



Bert Wilson and Laura (Larsen) Hon (Japan, 1910-1911)

Bert Hon was born in Kirkman, Iowa, July 1, 1883, the son of a farmer. After finishing high school and the State university in Iowa he taught school for over two years. He married Laura Larsen in 1904, and a son, Adrian Carlyle, was born to them in 1906.

When Bert expressed an interest in missions J. M. McCaleb, F. L. Rowe, R. H. Boll and Don Carlos Janes gave him instruction on methods of work in Japan.¹⁷³ That was the chief method of training people for missions in that era, and it consisted largely of Bible instruction with suggestions about culture and customs by those who had previously worked in foreign lands.

The Hons went to Japan from Louisville, KY in 1910. They did not have a sponsoring church behind them; they went on faith like many did in that era.¹⁷⁴ Motoyuki Nomura said of Hon that "he came to Japan penniless but with only faith in His provision and zeal to tell our people the Way of our Lord."¹⁷⁵ "There was a lot of faith at that time," said **Morehead**.

Hon enrolled in a language school in Kanda and helped to start the Otsuka congregation that was about a thirty minute walk east of the McCaleb house. A young man named **Ishiguro** began attending the meetings. Hon's ministry was cut short because he became ill with a disease that produced constant headaches. Nothing seemed to solve the problem, so he and his wife returned to the USA after about two years. McCaleb referred to his condition as "Japan head" and described it as "a sort of nervous prostration,



173 J. M. McCaleb, "Brother Hon's Return" *Gospel Advocate*, LIII (Oct 12, 1911): 1159.

174 See the useful dissertation by Dr. Shawn Daggett, "The Lord Will Provide: James A. Harding, J. M. McCaleb, William Bishop, and the Emergence of Faith Missions in the Churches of Christ, 1892-1913." Boston University School of Theology. Boston, MA, 2007.

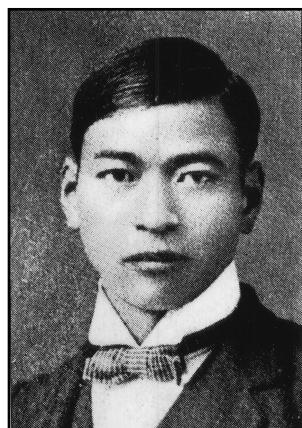
175 Motoyuki Nomura e-mail to Dwight Albright, 23 January 2007.

remedied by returning home.”¹⁷⁶ The Hons lived for a while in Harlan, IA and then moved to Tempe, AZ until he died.¹⁷⁷ His early death suggested that his health condition was more serious than “culture shock” or “Japan head.” Their only son, Adrian Carlyle, became a preacher. Morehead did not believe the Hons to be premillennial.

H. Ishiguro (Japan, 1920; Los Angeles, 1920s)

As a young man Ishiguro was attending Drake Bible School in Tokyo that was operated by Drake University in the USA. It is now Seigakuin University. The young man began attending the Otsuka congregation that had recently been started by **Bert Hon**, and there he became a Christian.

Ishiguro developed quickly in his Christian life and service. He preached for a short period in Japan and then decided to go to the USA to study. He married Keiko Fujimori in July 1918, but eighteen months later (Dec. 1920), he left her behind when he left Japan for Abilene Christian College to study Bible and English. He studied there from 1920 to 1923, earned a degree, and then moved to Los Angeles to plant a church.¹⁷⁸ Not long afterwards he went to Nashville, TN and took a course at David Lipscomb College and several courses at Vanderbilt University. He was disenchanted with Vanderbilt because, he said, there was too much “infidelity” there.¹⁷⁹ Thus he told S. H. Hall in Nashville he was dropping out of school, going to Los Angeles to obtain a job and work among the Japanese people on the west coast. As it turned out, the Russell Street church in Nashville began supporting Ishiguro with \$100 per month. Later other churches in Nashville joined the effort. A church of Japanese people was begun in Los



176 Turner, Pioneer Missionary, p. 77.

177 “Bert Wilson Hon” in Missionary Biographies, Number Two by Don Carlos Janes (Louisville, KY: Don Carlos Janes, n.d.), p. 11.

178 Turner, Pioneer, p. 112.

179 Earl West, Search for the Ancient Order, IV, p. 287.

Angeles in the early 1920s and by 1930 had 30 members. It continued to grow until World War II.

While Ishiguro was “engaged in mission work among his own people in Los Angeles”¹⁸⁰ **Hettie Ewing** interned with him before going on to Japan. Indeed, several people interned in Los Angeles before going to Japan. In 1937 when McCaleb was in Los Angeles he spoke twice at Ishiguro’s congregation. At some point Ishiguro converted Mr. R. Shigekuni who returned to Japan in 1929 to preach to his own people. Shigekuni continued steadfastly in his faith and remained in Japan during World War II. Afterwards he put forth a diligent effort to gather the Christians together so they could take advantage of “the unusual opportunities afforded by the collapse of Japanese militarism.”¹⁸¹

During the war Ishiguro was put in an internment camp evidently in eastern Colorado near the Kansas state line. While there he was visited by **E. A. Rhodes**, George Pepperdine and **O. D. Bixler**. Meanwhile, the houses and cars belonging to Japanese who had lived in California were being vandalized.

Ishiguro’s son, Masaaki, was a student in Pepperdine College. George Pepperdine, S. H. Hall, and E. A. Rhodes felt it wise for him to leave the Los Angeles area. Thus, the president of Pepperdine College, Hugh Tiner, arranged for him to transfer to Abilene Christian College to get out of the region of Asian concern to the U. S. Government. The fear was that, should the Japanese army invade the West Coast of the USA Japanese Americans would be supportive of the invaders. Masaaki’s father remained in the camp until the war was over and then returned to Los Angeles in ill health.

He made a trip back to Japan, according to Nomura,¹⁸² “to see if his long separated wife, Keiko, would come back to Los Angeles.” His effort failed. At that time his son, Masaaki returned to Los Angeles. The son was involved in a bitter-sweet saga of prejudice in west Texas, a mysteriously broken love relationship with a Texas maiden, a career in chemistry, and a reuniting with his college sweetheart some sixty years later.¹⁸³ It is a delightfully moving story.

Hettie Ewing, who had interned with Ishiguro before going to Japan in 1926, mentioned that he had visited her work in 1957 in Shizuoka. A picture of Ishiguro’s preaching at Shizuoka is preserved in a 1966 Missionary

180 Don Carlos Janes, “On Foreign Fields,” Word and Work 15 (1923):117.

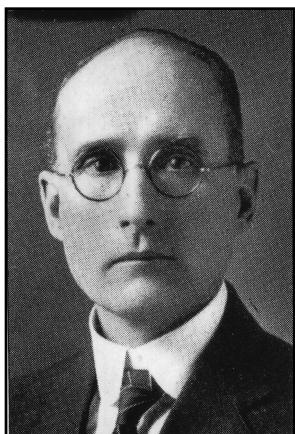
181 Fox, “The Church in Japan,” The Harvest Field (1958), P. 212.

182 Motoyuki Nomura e-mail to Dwight Albright (Memphis, TN), 23 January 2007.

183 Read the touching story by Rod Hadfield, “Second Glance: A Legendary Love,” ACU Today (Winter 2001): 40.

Pictorial.¹⁸⁴ Despite his ill health upon returning in the 1940s from his internment, he lived until sometime between 1957 and 1966. Japanese preacher Motoyuki Nomura was studying in California and helping with the Westside church when Ishiguro died, and he officiated at his funeral.

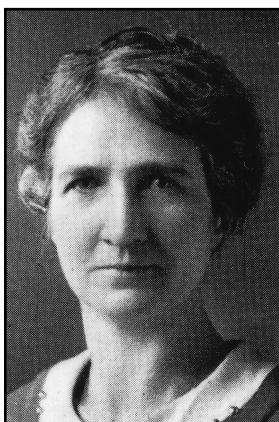
Don Carlos and Myrtie (Porter) Janes Missionary promoter and fund raiser.



Don Carlos Janes is the one who put together this collection of pictures of select 1930s missionaries. He was a businessman in Louisville, Kentucky who had a passion for world evangelization and engaged in a lot of promotional work on its behalf. He published books, pamphlets, and articles on the subject. For ten months in 1921 he lived in Japan, staying in **J. M. McCaleb's** home while he preached and taught.¹⁸⁵

Janes (1877-1944) was baptized in 1892 and preached his first sermon in

1897 in Ohio. He began studying at Potter Bible College (Bowling Green, KY) in 1901. During the following year he was awokened to the importance of missions by hearing **William Bishop** lecture. He married Myrtie Porter in 1904 and the two followed J. N. Armstrong from Bowling Green to the Western Bible and Literary College in Odessa, MO. It was there Janes first met **E. L. Jorgenson** and **Robert H. Boll** who became his life-long friends.¹⁸⁶



Janes became a successful businessman and financed his own writings, travels, and teachings. He wrote several books and spoke often

¹⁸⁴ “Hettie Lee Ewing,” Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

¹⁸⁵ West, Search, IV, p. 289.

¹⁸⁶ See also West, Search, IV, pp. 202ff.

to inspire interest in and raise funds for global evangelizing. He published Encouragement Magazine (1911-15), Boosters' Bulletin (1925-28), and Missionary Messenger (1929-44). He purchased and distributed Anglican Roland Allen's Missionary Methods: St. Paul's or Ours, a classic statement on indigenous Christianity. That was part of Janes' effort to popularize the three-self formula for starting durable churches.¹⁸⁷ His critics dubbed him a one-man missionary society but that was never his intention or the reality.

In October of 1920 Janes began a 580-day trip around the world. That trip gave him broad perspectives about the need for evangelizing in many parts of the world. In 1923 he "completed a four-month tour in 13 states speaking (mainly on missions) 162 times in 42 places—churches, colleges, orphanages, a jail and other places. Mrs. Janes had about 40 meetings with women and children. A good missionary sentiment prevails," he reported.¹⁸⁸ During that era Janes spoke at most of the Christian colleges associated with churches of Christ and in many churches, promoting interest in world-wide evangelization. A number of people decided to use their lives in missions as a result of his promotional work.

Janes held that world-wide evangelizing enhanced rather than detracted from work at home. In 1923 he quoted Isaac Errett: "'It is not true that if we do nothing abroad we shall do more at home.' On the contrary it is certain we will do less at home; for in refusing to do anything abroad we dwarf our sympathies, we blunt our consciences, we paralyze our faith."¹⁸⁹

In his aggressive promotion of evangelizing, Janes called for the doubling of the American missionary force. "Let us *double* the foreign missionary work this year [1926, cps]. By God's blessing we can do it. It ought to be done and seems not difficult to do. . . . The money is easily obtained. We always get it when we have the workers. . . . *We can double if we want to.*"¹⁹⁰

It is a pity that one who had such a heart for evangelizing and such ability to promote it vigorously and effectively should end up alienating himself from the bulk of his brotherhood by pushing so heavily his speculations on prophecy. The premillennial controversy of the 1930s was a hot topic; many felt deeply about it because of what the doctrine, as stated then, implied for

187 Englishman Henry Venn (Anglican) and American Rufus Anderson (Congregationalist) almost simultaneously arrived at the conclusion missionaries would produce more stable churches if they planted those that were self-supporting, self-governing and self-propagating. Allen popularized a similar view through a study of the apostle Paul's work.

188 Don Carlos Janes, "On Foreign Fields," Word and Work 15 (1923):118.

189 Don Carlos Janes, "Missionary Notes," Word and Work 15 (1923):184.

190 Don Carlos Janes, "An Urgent Request," Word and Work 19 (Feb., 1926):43.

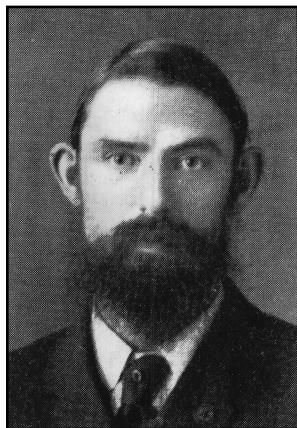
the doctrine of the church. Janes' friend of long standing, **J. M. McCaleb**, warned him and others that they would cause trouble if they pushed their theories on others, but Janes sustained his effort to the end. At one point (in the early 1940s) Janes wrote that McCaleb "objects to his name appearing in this paper [Missionary Messenger, cps], but this good man who has served so long and so well and who has been connected some way with nearly all the foreign work done for fifty years deserves recognition and the work cannot properly be reported without reference to him."¹⁹¹

The bulk of his personal estate went to support publications documenting the history and tenets of premillennialism.¹⁹² McCaleb "wondered why so much was left for a doctrine which Janes had always admitted was not necessary to salvation."¹⁹³ Janes died in 1944 and left behind mixed feelings about his work.

For further reading

Don Haymes, "Janes, Don Carlos," pp. 423-25 in The Encyclopedia of the Stone-Campbell Movement, edited by Douglas A. Foster, Paul M. Blowers, et. al (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004).

"Don Carlos Janes" and "Myrtie Porter Janes" in Missionary Biographies, Number Two (Louisville, KY: Don Carlos Janes, n.d.), pp. 29-32.
www.therestoratonmovement.com/Janes.html



Edward S. Jolley (India, 1897-1900; 1904-1906; 1911-?; 1920-1923; 1930-1933)

Born on July 18, 1878 in Van Buren, Michigan, Edward Jolley, Jr. was the son of a Civil War veteran. He attended schools in Michigan and Nebraska and was baptized in July 1890 while understanding little of New Testament Christianity. When his family moved to Dayton, OH he attended a Holiness Camp Meeting and became involved in "holy rolling."

191 Janes, "J. M. McCaleb," Missionary Biographies (Lousiville, KY: Janes Printing Co., n.d.), pp. 16-17.

192 Haymes, "Janes, Don Carlos," Encyclopedia, p. 425.

193 West, Search, IV, p. 204.

That was his orientation when he first went to India in 1897. While in India he grew tired of his religious orientation and at one point when someone asked him what church he belonged to he replied, “to the church of the Lord.”¹⁹⁴ He had already begun, more than he knew at the time, to move toward a more biblically rooted version of undenominational Christianity.

At some point Jelley returned to the USA. He had learned to speak “Marathi, Hindu, Hindustani, Gurgurat, Sanskrit and Esperanto.”¹⁹⁵ His first wife was an American, who died in India. After that he married an Indian woman and left India to live in Vancouver, British Columbia where he worked as a translator of Hindi for the Immigration Department. By then he was 33 years old and had three children. Somewhere along the line he was exposed to more serious biblical teaching and embraced New Testament Christianity. West claims that “he belonged to the Christian Church until the summer of 1910 when he boldly rejected innovations.”¹⁹⁶

Because of his family background Jelley was restless to go back to India. He wrote, “I was brought up to be a missionary. My mother always looked back from her sick-bed to the day of her girlhood, when she heard the pure gospel and obeyed; and she brought me up with the idea that to preach the gospel is the highest possible calling. I cannot remember a time when it was not my intention to be a missionary.”¹⁹⁷

Jelley appealed for help to go back to India to work. J. C. McQuiddy of Nashville, TN investigated Jelley’s credentials in talent and language, found them good, and joined the fund-raising effort through the Gospel Advocate. On June 19, 1911 Jelley sailed for India from the west coast of the USA. He had never received support other than what individuals had given him.

Jelley’s work in India was extraordinarily fruitful. He worked among the very poor Mangs people and found them receptive to the gospel. In his first year of work he saw 53 baptisms and 204 in the second year. By the end of 1913 there were 12 small congregations; in one month, Jelley baptized more than 1,200 in more than 75 villages. He traveled extensively and often found himself exhausted. Few people joined him in his work, and at one point he wrote one of them, R. K. Pardhe, “I have not gone in for wholesale baptisms at all” and urged him to “be careful and baptize no one without their realizing the importance and significance of the step.”¹⁹⁸

194 “Biographical Sketch of E. S. Jelley’s Work,” Firm Foundation LIII (Nov. 23, 1911): 1367. Quoted in West, Search, III, pp. 347-8.

195 West, Search, III, p. 348.

196 West, Search, III, 348.

197 E. S. Jelley, “The Gospel for India,” Christian Leader & The Way, XXV (Jan. 17, 1911):9; quoted in West, Search, III, p. 348.

198 E. S. Jelley, Jr., “Report from India,” Gospel Advocate LV (Feb. 27, 1913): 207,

Jelley and Hume McHenry made an exploratory trip to the northern part of India, to the area south of Agra between the Punjab and Bengal. Jelley's facility with several languages and his ability to dream gave him great advantages. Fatigue, routine illnesses, and even a plague took their toll on his health. However, the work progressed. Eventually several workers went to India. That was the era in which **Max Langpaap** of San Francisco wanted to go to India to work but was prevented from doing so since the British government would not allow a person of German descent to enter India.

In the following years tensions arose between Jelley and two men who joined his work, Hume McHenry and S. O. Martin.¹⁹⁹ Those two men had been sent out by Kentucky churches. It is not clear why the early tensions developed between Jelley and the other two men, but differences on eschatology was likely one of them since it was clearly a problem a little later. As accusations were made against Jelley financial support shifted from him to others. J. C. McQuiddy, however, continued to raise funds for Jelley and his work because he (McQuiddy) became convinced **Don Carlos Janes** diverted funds from supporters of Jelley to help support Hume McHenry and S. O. Martin, who were sent to India to join Jelley. Difficulty arose later because those two men had accepted the premillennial views of **R. H. Boll**, Janes, and others in the Louisville, KY area. Jelley objected to their teaching those views because they were at variance with what he believed and had taught, so they were unable to work together.²⁰⁰ McHenry and Martin brought charges against Jelley, some of them mysteriously general and others regarding moral unworthiness. However, J. C. McQuiddy, A. B. Lipscomb, and F. L. Rowe investigated the charges and found them false. Within a few years both McHenry and Martin left the premillennial churches of Christ and joined the Seventh Day Adventists.²⁰¹ Jelley returned to North America in about 1918, not because the charges were true, according to McQuiddy, but because of some "unsatisfactory circumstances."²⁰² That ended the thrust of evangelism in India in that era. Once again, doctrinal disputes at home had spilled over into the mission field.

quoted in West, *Search* III, p. 350.

199 See their biographical sketches in Don Carlos Janes, Missionary Biographies, Number Two (Louisville, KY: Don Carlos Janes, n.d.), pp. 21-24.

200 West, Search for the Ancient Order, IV, p. 187.

201 *Ibid.*, p. 356-7.

202 John Straiton, "Brother Jelley's Return," Gospel Advocate, LX (Sept. 12, 1918): 878, quoted in West, Search, III, p. 357.

One would like to know more about this man who learned several Indian languages, evangelized broadly, and planted several churches. He is not even mentioned in the Index of the Stone-Campbell encyclopedia, but sifting through the brotherhood periodicals of the day should turn up pieces of his life and work from which some kind of picture, likely incomplete but nonetheless admirable, can be constructed.

Further Reading

"Biographical Sketch of E. S. Jelley's Work," Firm Foundation LIII (Nov. 23, 1911): 1367.

West, Search for the Ancient Order, III.

Firm Foundation, Gospel Advocate, and Christian Leader & the Way for the period involved.

George B. and Dallas Johnson (Brazil, 1929-1938²⁰³)



(See the entries on **Boyer** and **Smith** since these three men and their wives are connected.) Neither John Paul Simon nor Don Vinzant, former missionaries to Brazil in recent years, had contact with Johnson while they were missionaries in Brazil. Like Boyer and Smith, Johnson eventually ceased association with churches of Christ and was increasingly Pentecostal in orientation.

Evidently some of the premillennial churches in Kentucky continued to have fellowship with Boyer, Johnson and Smith after that shift. Both **J.M. McCaleb** and Foy E. Wallace, Jr. wanted to know how **R. H. Boll** and others could continue to fellowship "those missionaries in



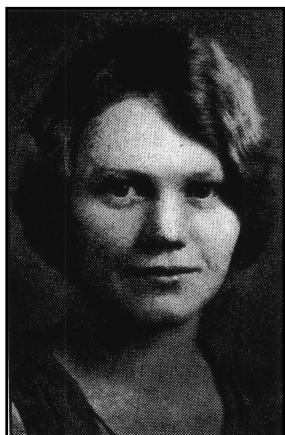
²⁰³ Elkins reports that Mrs. Johnson's service terminated in 1937 but he does not report the reason. Church-Sponsored Missions, p. 96.

Brazil, who had clearly left New Testament teachings.²⁰⁴ Orla Boyer's daughter reported that "Bernhard Johnson was called the Billy Graham of Brazil for his preaching."²⁰⁵ She also claimed that Johnson became the "president of the Assemblies of God" at their First General (Conference?) in 1958.²⁰⁶ More information on Johnson could likely be obtained from the Assemblies of God, but doing that would serve no purpose in this document.

Christine Jones (Japan, 1931-1932)

Jones was a student at David Lipscomb College and went to Japan as a single woman in 1931 to teach the children of the missionaries. **Barney** and **Nellie Morehead** took her to the ship in Los Angeles. She stayed for a couple of years and then married a boy she had met earlier on the ship going to Japan. They returned to the USA and lived in New York City.

Jones is an early example of a practice that continues to the present. Especially when missionaries live in remote areas where good education is not readily available, they have concern for their children's development. Both young, unmarried, and older, retired men and women have moved to other countries to teach children of missionaries. David and Betty Kennamer, in the 1970s or '80s, moved to Kenya and spent what David called "five of the best years of my life" teaching those children and teaching local people.



204 West, Search, IV, p. 190.

205 Interview by Philip Slate with Boyer's daughter at the Pan American Lectures in Quito, Ecuador in the mid-1990s.

206 The communication in the interview was unclear at this point.

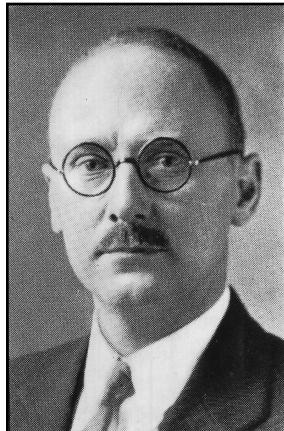
E. L. Jorgenson

Missions promoter and preacher

Elmer Leon Jorgenson (1886-1968) was never a missionary, but his picture appears here because he was a great encourager of missions and missionaries as the preacher for at least ten years of the Highland church in Louisville, Kentucky. Perhaps he is better known as the first compiler and editor of the hymnal, Great Songs of the Church that appeared first in 1921 with A Supplement of 50 songs added the following year.²⁰⁷

The Highland church was for some time the site of a Bible and missions training program, and several who became missionaries received their training in that program. In addition to preaching and teaching Jorgenson wrote in the interest of missions. In 1926, for example, Jorgenson made an appeal in Word and Work for funds to bring the **O. D. Bixler** family home for the summer so they could rest and be refreshed. He said that he had “no authority over their faith or plans; and the Bixlers are more than willing to stay on without furlough; but they are also willing, to say the least, to come.” He urged that funds be sent to **Ben J. Elsdon**, Carson, LA, or to **Janes**.²⁰⁸ On the other hand, Jorgenson’s preaching his premillennial views helped to cause the division in the Highland church. As the executor of the Don Carlos Janes’ will, he came under criticism.²⁰⁹

Partisanship aside, it is easy to underestimate the value to world evangelism of those preachers of the Word who constantly address the need for reaching “the ends of the earth” with the gospel and encouraging faithful Christians to engage in either sending or going. Interestingly, in the 1934-35 calendar published by **Morehead** two short missionary promotion columns appeared, one by E. H. Ijams and the other by Hall L. Calhoun. Both of those well-known and respected men were from



²⁰⁷ On the history of this hymnal see Forrest M. McCann, Hymns and History: An Annotated Survey of Sources (Abilene, TX: ACU Press, 1997). Useful biographical information on Jorgenson is found on pp. 25ff.

²⁰⁸ “The Bixler Furlough,” Word and Work, 19 (May 1926):149.

²⁰⁹ See Cecil B. Douthitt, “Review of Jorgenson’s Defense of the Janes Will.” www.wordsfitlyspoken.org/bible_banner/v6/v6n10p8-10a.html.

the Central church in Nashville, TN but neither was a missionary. The man who stands before the congregation week after week still influences to a significant degree the understanding and interest that church has in worldwide evangelization.²¹⁰

Further Reading

Forrest M. McCann, Hymns and History: An Annotated Survey of Sources (Abilene, TX: ACU Press, 1997), pp. 25ff.

Clara Kennedy (Japan, 1924-)



Clara (b. 1901) was a single woman from Portland, Maine who went to Japan²¹¹ in 1924 to teach French and to help with the mission effort by doing secretarial work for **J. M. McCaleb**. Life does not always work out as people plan. Clara wrote several years later, “My first two years were spent in Zoshigaya, with Sister Cypert in the dormitory for girls.” She was referring to the Girls Training School. “I did not attend the language school the first year, but studied some at home. During that first year I taught English Bible classes both at Zoshigaya and at Kamitomizaka, and had classes for singing at both places.” She wrote that Cypert returned to America in May of that year [1925, cps] and that “I learned a lot of Japanese, because I had to speak in that language entirely.”²¹² When **Hettie Lee Ewing** arrived in 1925 she mentioned that Clara was there.²¹³

Clara did not stay very long before returning to the USA, according to **Morehead**. For many years she worked for the U.S. Government in

210 Gailyn Van Rheenen and Bob Waldron, The Status of Missions in Churches of Christ: A Nationwide Survey of Churches of Christ (Abilene, TX: ACU Press, 2002), pp. 22-25.

211 Elkins’ report that she was in Rhodesia 1921-1936 is an error. Church-Sponsored Missions, p. 95.

212 Word and Work 21:9 (Sept. 1928), as quoted in Nixon, Lillie’s Story, p. 13.

213 Ewing, She Hath Done What She Could, p. 51.

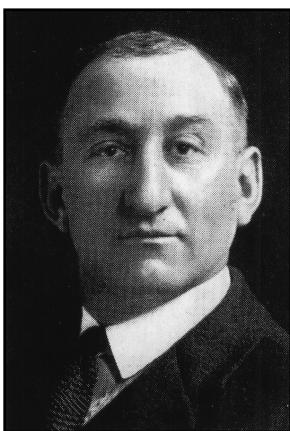
Washington, D. C.

Various reasons account for the short-lived work by would-be missionaries. While details are not readily available in Miss Kennedy's case, it has been seen in the case of others on this picture that physical illnesses, failures at culture adjustment, disappointments and other situations have caused workers to return to their native land. This has occurred among people from all types of churches and missionary societies. For that reason responsible churches now attempt to carry out suitable screening processes and insist on training appropriate for the intended tasks. It is poor stewardship of both funds and human life and energy when missionaries decide to return home prematurely and unnecessarily. The situation is different when unexpected illnesses occur.

Robert S. King

Treasurer for Sarah Andrews; elder and missions promoter.

King was a postman by profession and was for 40 years an elder of the College congregation located on or near the campus of David Lipscomb College. He was one of few persons in Nashville in his time who talked vigorously about world evangelism. He claimed his interest in global evangelizing "was not stimulated by a mission-minded church or a returned missionary."²¹⁴ Rather, it came from reading a novel when he was a lad, a novel about a young man who was planning to go as a missionary to India. King admired the boy and thought seriously that one day he might become a missionary to India. That did not happen, but King wrote that "my concern for those who have not heard the word of life has never diminished."²¹⁵



Over several decades King encouraged global evangelism. He wrote letters to missionaries and sent them thousands of Bible picture cards. When missionaries came through Nashville he kept them in his home. Under his leadership the College church set aside a part of its contributions

214 "Robert S. King," Missionary Pictorial (1966).

215 Ibid.

for mission work. That church sent out evangelistic groups to do work, one in Winfield, LA and another in Salt Lake City, UT. Now known as the Granny White Pike congregation at the edge of Lipscomb's campus, it has a long and admirable history of supporting evangelism. Quite likely the missions legacy of that church was created significantly by R. S. King.

Upon hearing **McCaleb** speak in chapel at Lipscomb, King became very interested in Japan. After the **Moreheads** decided to go to Japan, King influenced the Waverly-Belmont church in Nashville to support him. King was not the treasurer for Morehead, but of **Sarah Andrews**. This is a mistake on the picture since Morehead was sent out by a church rather than multiple individuals. But King was a constant promoter of foreign evangelization and an encourager of missionaries, including the Moreheads.

Typical of King's work were articles written to support world evangelism. For example, in Dec. 15, 1927 he had an article in the Gospel Advocate designed to give the readers an update on Sarah Andrews' health.

King's legacy is written up in the centennial anniversary document of the Granny White Pike congregation.²¹⁶ He stands as an example of what one individual of pristine character can do to promote world evangelization. Out of appreciation for King, Barney Moorehead named a training school in Japan the "King Bible School."

In Charles Brewer's tribute to King he wrote: "By day he was our postman, but after work hours Robert S. King was God's postman. He wrote letters to missionaries. He sent money to them. He collected Bible picture cards and sent them by thousands. Frequently he would give us (students at David Lipscomb College) opportunities to contribute pennies for postage on the cards."²¹⁷

The kind of effort King put forth to encourage missionaries was illustrated by an unfortunate accident in Nashville. "Sometime in the late 1920's, Brother King was waiting for a streetcar downtown when a driver of a passing car lost control and crushed his [King's, cps] right hand against a nearby fireplug. He had been writing the missionaries in Japan with his right hand every week! So, Brother King simply learned to write with his left hand because he was so determined to encourage others."²¹⁸ King was a respected elder and in some ways a pioneer in Nashville in

216 Burleson, 100 Years.

217 "Robert S. King" Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

218 Doug Burleson, editor, 100 Years: A History of the Granny White Church of Christ (Nashville, TN: Granny White Church of Christ, 2003), p. 4.

getting churches involved in supporting worldwide evangelization.

Don Carlos Janes, in the context of seeking to double the number of missionaries from American churches of Christ, wrote in 1926: “Remember Robert S. King, who last year visited 29 churches; enlisted 12, collected \$2500, and sent the Moreheads to Japan. A dozen men like him would double the work.”²¹⁹ Janes gave further details, stressing that the work was not done by one of the big preachers, but by “a very plain, humble man who drives a mail wagon for a living, and who may feel embarrassed at this little tribute to his excellency—Elder Robert S. King, Route 9, Nashville, Tenn.”²²⁰

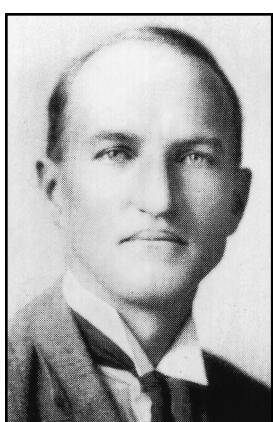
King’s legacy of interest in spreading the gospel “to the ends of the earth” finds expression in one of his grandsons, Henry Huffard, who served as a missionary in Nigeria and headed African Christian Schools Foundation for several years. A sensitive biography of Robert King would be a suitable tribute to him and serve to edify Christian readers.

Further Reading

Robert S. King”, Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

Doug Burleson, editor, 100 Years: A History of the Granny White Church of Christ (Nashville, TN: Granny White Church of Christ, 2003), p. 4.

Max and Ora T. Langpapp (Hawaii, 1921-1930; -1934)



Langpapp was of German descent, and that factor thwarted his first attempt to become a missionary. Living in San Francisco, he heard of the need for additional missionaries in India and decided to go there to work. By 1916 he was ready to go, but the British Embassy in Washington, D. C. informed him that they were “not authorized to grant permission for missionaries of German origin to enter India.” The U. S. Department of State intervened, saying he was entitled to a

219 Don Carlos Janes, “An Urgent Request,” Word and Work 19 (Feb., 1926):43.

220 Janes, “A Noble King,” Word and Work 19 (Feb., 1926):42.

passport and thus should get in touch with the American consul in Bombay about his travel plans. In spite of those efforts to secure entry, however, he decided not to go to India.²²¹

The Langpapps were approached about other work and moved to Honolulu, Hawaii in 1921. They stayed several years in Hawaii (1921-1934) with at least one interruption in their work. Morehead judged that “he wasn’t prepared really to get the work done.” The same could be said for a number of the people who went out in that era from a broad spectrum of churches, denominations, and even missionary societies. That was George Benson’s judgment of himself.

The Langpapps are not mentioned in the 1946 issue of The Harvest Field, but in the 1958 issue the editors listed Max Langpapp along with J. H. Pennell and others as one of the “Heroes of the faith” in the early work in Hawaii.²²²



Edith Lankford (Japan, 1928-29)

Lankford was a single women living in Middle Tennessee and worshipping at the Central church in Nashville in 1928. That year the **Moreheads** were back in the USA on a six-month business trip and met Lankford. She decided she wanted to go to Japan when they returned so she could help Mrs. Morehead in the kindergarten work. She was supported by the Broadway church in Paducah, KY, rather than by individuals, but she did not stay long.

221 Earl I. West, The Search for the Ancient Order, Vol. 3, p. 356. West cites J. M. McCaleb, “Correspondence Relating to Brother Langpapp’s Going to India,” Gospel Advocate LIX (May 3, 1917):433.

222 Lynn Cook, “Hawaii—Crossroads of the Pacific,” The Harvest Field (Athens, AL: The C. E. I. Publishing Co., 1958), p. 78.

Ray and Zelma Wood Lawyer

(Zambia, Africa, 1924-1927; 1924-192?)

Little seems to have been written about the Lawyers' early life. Zelma wrote a third-person account of their work and omitted an account of their early lives. She began by describing her sunrise (7 A. M.) wedding with some three hundred college friends (most likely from Harding University) attending. Her book, I Married a Missionary, focused chiefly on the missionary aspect of their lives rather than writing a typical biography.²²³ On the same page she described their marriage she rushed to report that they were in New York, ready to board the *Queen Mary* for their thirty-day voyage to South Africa. On **John Sherriff's** 1923 trip around the world he visited several cities, including Abilene, TX, and reported that he "secured funds and the services of Ray and Zelma Lawyer to join the W. N. Shorts" who had arrived in Bulawayo earlier that year.²²⁴



The Lawyers' work was in evangelizing and operating schools. They were self-sacrificing and godly people. Zelma gave a graphic account of their daily lives, their ministries and their attitudes. Among their colleagues were the **John Sherriff**, **Dow Merritt**, **Will Short**, **Leslie Brown**, and **DeWitt Garrett** families, along with Myrtle Rowe and others. In her book Zelma thinly veiled her characters, but she said that even she, Mary Richards in the book, "is a composite character, representing any one of a number of women who have known and loved the kind of life that can be found only in Rhodesia."

Zelma's story, "though chiefly factual, has been slightly fictionalized here and there."²²⁵ That line bothers those who seek to reconstruct what really happened.

223 Zelma Wood Lawyer, I Married a Missionary (Abilene, TX: Abilene Christian College Press, 1943), p. 9.

224 Earl I. West, Search for the Ancient Order, Vol. 3, p. 347

225 Lawyer, I Married a Missionary, p. 6.

In 1926 Lawyer wrote: “Friends, we are on the field to do what we believe the Lord teaches us to do. But we need, yes, *need*, more helpers. Send us a doctor, or a nurse. We are more than twenty miles from either. If you can’t give us these, send women who can teach school and visit the sick in the name of Jesus. A trained agriculturist would bring us more land from the government, and would help us to become more nearly self-supporting.”²²⁶ Their work was what would be called today “holistic” in nature. In addition to teaching the gospel they sought to reduce human suffering and raise the level of life for local people. Later in the same year Lawyer wrote, “We are so far from any white associates, and especially any of our brethren, that we feast upon the spiritual articles found in the papers of the brotherhood. It does our hearts good to see the missionary spirit growing among the churches.”²²⁷

Three years after the Lawyers arrived in Northern Rhodesia (now Zambia), Ray died an untimely and unfortunate death. Dow Merritt described the event in a letter dated Oct. 2, 1927:

“I want to write you about Ray’s death. It happened like this: I was at work on the hospital laying brick when abou [sic] 5 p. m. I saw Ray go past me about 200 yards away. At about half past five a boy came and told me that Ray had cut his leg. I got on a wheel, went by the house and got some bandages and went out where Ray lay. The cut was in the abdomen. The spear entered just above the groin on the left side and came out at the back just above and to the left of the right hip joint. He was after a buck, the dog followed, he got the spear from the boy and started to give the dog a licking, slipped on the grass and fell on the spear. We got him started to the hospital that night. Carried him sixteen miles that night and 8 more the next morning, then motor cars met us and we put him on one of them. Got to Kolomo about 4 p. m. on the second day, and to the hospital at 3 a.m. on the third day. They operated immediately. Found at least six holes in the intestines, bladder punctured, and that general peritonitis had full sway. He passed away at 7:40 (on the morning of the third day).”²²⁸

This account agrees with Zelma’s own account, though she gives many more details about events both before and following Ray’s death.²²⁹ He was buried near a little church building in their community and among the first graves in that place. While her writings indicate she adopted a Christian approach to the tragedy, Zelma seems never to have recovered fully from the loss of her husband.

226 Ray Lawyer, “There’s A Call Comes Ringing,” Word and Work 19 (Feb., 1926):47.

227 “Letter from Sinde Mission,” Word and Work, 19 (April, 1926):117.

228 Quoted in Mission News, n. d., published in Morrilton, Arkansas.

229 Lawyer, I Married a Missionary, pp. 195ff.

If I Married a Missionary is factual on the point, Zelma decided to remain on in Zambia to fulfill the ten-year commitment, even when family and friends urged her to return home. Like Sarah Andrews, she felt like that was home, the place where she and her husband had built their own little house to live in on “The Bright Continent.”

In 1929 when **J. M. McCaleb** visited Kabanga Mission and went out hunting with **Dow Merritt** and others they pointed out to McCaleb “the spot where brother Lawyer fell.”²³⁰ At some point a little monument was erected in his memory near the spot where the accident occurred.

Further Reading

Zelma Lawyer, I Married a Missionary. Abilene, TX: Abilene Christian College, 1943.

Earl West, Search for the Ancient Order, III.
Word and Work for the years involved.



Ethel Mattley (China, 1926-1936?)

According to Morehead, this single woman from Montana went to China in 1926, a year after the Bensons went to that country. Earlier that year **Janes** mentioned that “Passage to China is booked for Sister Ethel Mattley, but not all of her funds are yet supplied. What person, group or church wishes to have \$1.00 a month or more fellowship in her work among 440,000,000 people?”²³¹ A few months later on her way to China Mattley wrote, “I told you

I would trust the Lord for the things I needed to take back with me and he has not disappointed me.”—written aboard the SS. *Siberia Maru*, Aug. 19, 1926.²³²

Ethel arrived in Hong Kong, worked with a church that had been planted recently, and then joined the **Emmett Broadduses**. She went

230 McCaleb, On the Trial, p. 114.

231 Don Carlos Janes, “On Foreign Fields,” Word and Work 19 (July 1926):215.

232 Don Carlos Janes, On Foreign Fields, Word and Work 19 (October 1926):310.

with them to Kwangsi where they stayed for a year and enjoyed moderate success. However, the joy of that success was short lived. The pace of war was quickening since Communist activities increasingly posed dangers to missionaries. When the soldiers moved into their area and began cutting off the river access to the coast, Broaddus decided he needed to take his family and Ethel back to Hong Kong, especially since his wife, Margaret, had experienced a nervous breakdown. Margaret died later in Hong Kong and was buried there. (See **Broaddus** entry.) Emmett remained in Hong Kong with the three children and Ethel was of great help with them. In the summer of 1932 Broaddus remarried and soon thereafter left for the USA and Lancaster, KY, where his parents lived.²³³ His absence was a mixed blessing for Mattley.

In 1926, the year Ethel arrived in China, she wrote of her need for materials. “Can you suggest some good Bible study helps as commentary, etc.? I need something of this sort more than I have,” she wrote.²³⁴

In 1928 she proceeded from Hong Kong to the interior of China. She had a strong desire to plant a church in Kwong Sai province. West gives a useful summary of her initial and trying trip to the province, and her subsequent return to Hong Kong and other safe places.²³⁵ Life was not easy during the Communist uprising. A daughter of Emmett Broaddus by his second wife has recorded valuable information about life during that era.²³⁶ Since at least a part of Ethel’s plans were defeated, she moved anyway to Naam Heung with Mrs. Cheung whose husband had gone ahead to make preparations. Ethel worked diligently. Earlier in 1925, Janes carried a brief statement by Ethel that indicated something of her work ethic: “In China we do not ‘make hay while the sun shines,’ but try to find a time when it isn’t so hot and then make our hay.”²³⁷ Returning to Hong Kong she worked persistently at evangelizing, and in 1930 they had six people baptized, a result that encouraged Ethel very much.²³⁸

The military situation finally settled enough for both Broaddus, now back from the USA, and Mattley to return to their previous places of work. At that time Ethel was accompanied by Ruth Wong, a Chinese Christian

233 Ibid, p. 315.

234 Don Carlos Janes, “On Foreign Fields,” Word and Work 19 (September 1926):281.

235 West, Search for the Ancient Order, IV, 312-14.

236 Alice Ruth Chastain, Frontier Girl (Oklahoma City, OK: Take Publishing and Enterprise Co., 2008).

237 Janes, “On Foreign Fields,” Word and Work 18 (March 1925):84.

238 E. L. Broaddus, “Kwong Sai and Hong Kong,” Gospel Advocate, 73 (Sept. 10, 1931):1139.

who had lived in Canada. Their friendship reduced the loneliness Mattley had experienced.

In 1933 Ethel made a trip back to the USA to visit friends and family and to secure her financial situation. She approached the Central church in Los Angeles, which had been her home congregation. W. B. West, Jr., then preacher at Central, referred to Ethel as a “free lance” missionary but recommended that she be supported.²³⁹ Aid was secured and she returned to China only to discover a change in the situation. The military threats were shifting from the Chinese to the Japanese who were gradually taking one city after another along the China coast in the early 1930s. Friends prevailed on Ethel not to return to Kwong Sai, so she remained in Hong Kong. “With so many things taking place,” she wrote, “it is hard to get a hearing for the gospel message.”²⁴⁰

Ethel served as many as ten more years and left China when most of the missionaries had to leave because of the Japanese invasion. Evidently she died in Montana, “among her own people,” according to Morehead.

Ethel Mattley was another of those single women—along with Sarah Andrews, Hettie Lee Ewing, Lillie Cypert, and others—who had faith of steel, a love for lost people, and a drive to serve God. As with Andrews, it would be nice to have a full-scale and sensitive biography of this hard-working, driven woman of God.

Further Reading

Gospel Advocate and Word and Work for the era.
West's Search for the Ancient Order, Volume IV.

239 W. B. West, Jr., “Ethel Mattley Recommended,” Gospel Advocate. 78 (Oct. 17, 1935):1002.

240 West, Search for the Ancient Order, IV, p. 315.

J. M. and Della Duvall (Bentley) McCaleb [Japan, 1892-1941]

Unlike so many persons treated here, John Moody McCaleb's life and work have been carefully reconstructed in an M. A. thesis by Gary Turner.²⁴¹ The following is but a bare-bones sketch of this long-term missionary who worked in and on behalf of Japan for 50 years and more.

McCaleb was born Sept. 25, 1861 in Hickman, County, Tennessee. Soon thereafter, when he was an infant not yet named, his father "kissed his family good bye to go to the war he opposed." When J. M. was four months old his father was shot mistakenly by one of his own Union army friends on duty. J. M.'s mother had a hard time with six boys under 15 years of age on a thirty-acre farm.²⁴²



Early in his teens McCaleb became a Christian. His first education was obtained in Carter's Creek Academy, and later he studied with the famous J. W. McGarvey in the College of the Bible in Lexington, KY. He was in Lexington in the days of George A. Klingman and Hall L. Calhoun, men who later made significant contributions to the brotherhood of churches of Christ.

Calhoun introduced McCaleb to Della Bentley of Paris, KY in October 1891. She was nicknamed "Dorothy"²⁴³ The following year, by which time J. M. and Dorothy had married, they joined the Azbill party²⁴⁴ and sailed for Japan on March 26, 1892. Thus began a long and varied 49

241 Gary Owen Turner, Pioneer to Japan: A Biography of J. M. McCaleb. M. A. thesis. Abilene Christian University, 1972.

242 Don Carlos Janes, Missionary Biographies (Louisville, KY: Janes Printing Company, Inc., N. D.), p. 13. Note: Janes mentioned that "On account of differences with the editor, our brother objects to his name appearing in this paper, but this good man who has served so long and so well and who has been connected some way with nearly all the foreign work done for fifty years deserves recognition and the work cannot properly be reported without reference to him" (pp. 16-17).

The "differences" were chiefly over Janes' embracing premillennialism and insisting on pushing it, despite McCaleb's warning, to the detriment of his relationship with the brotherhood.

243 Turner, p. 26.

244 "W. K. Azbill," Missionary Biographies (Louisville, KY: Janes Printing Company, n.d.), pp. 11-12.

years of direct involvement with Japan and her people. His interest in Japan remained after he returned to the United States just before World War II and lived another 11 or 12 years.

When McCaleb first went to Japan David Lipscomb promised to seek support from churches.²⁴⁵ He was not fully successful. Although McCaleb had partial support from the United States, over many years he did a number of things to help support himself: gardening, industrial farming, insurance, steamship business, and teaching.²⁴⁶ McCaleb was a strong believer in the providence of God; he and several others held to a “faith missions” approach to their endeavors.²⁴⁷



The McCalebs' first child, Annie Lois, was born in August, 1893, and that same year Sarah Andrews joined the work to begin a long period of service in Japan. The second child, Harding, was born in 1896. The family returned to the USA in June, 1906 for the purpose of giving the children a good education. While in Japan Mrs. McCaleb had taken the children as far as she could with their education. J. M. traveled back to Japan alone in 1907 and was separated from his family until 1909. He often mentioned the pain of separation from his wife and children.²⁴⁸ In 1912 J. M. made another trip to the USA to visit his family and various churches, but it was a short trip. Again he stated in retrospect that his greatest pain was in leaving the family behind again.²⁴⁹ Mrs. McCaleb, who had been very attentive to the children and their education, had serious surgery in 1916.

Sarah Andrews and Lillie Cypert lived in McCaleb's house for a period while he lived in the Gakuin (school). In 1918 they moved into a Japanese house and he returned to his own house. He made another trip to the USA in 1919-20.

245 Turner, p. 31.

246 Janes, Missionary Biographies, p. 15.

247 For a useful study of this issue see Dr. Shawn Daggett's “The Lord will Provide: James A. Harding, J. M. McCaleb, William J. Bishop,” his Ph. D. dissertation from Boston University.

248 J. M. McCaleb, “A Letter From Louisville,” Gospel Advocate, L (March 19, 1908):183.

249 J. M. McCaleb, “Mine a Separated Life,” Gospel Advocate, LXXXIII (April 10, 1941):349.

In 1923 McCaleb wrote: “On September 1, within two minutes of noon, the most destructive earthquake, both to life and property, in all history, took place in Japan. Seven-tenths of Tokyo were badly damaged and are in need of immediate repairs. You are asked to send us a special contribution to bridge us over.”²⁵⁰ That was the same earthquake mentioned by **Sarah Andrews** and **Lillie Cypert**.

McCaleb made a trip around the world in 1929, something he had urged others to do. After his visit with several workers at Huyuyu Mission in Africa, **John Sheriff** remarked, “Methinks Brother McCaleb is like some books. The further you read into them, the more you like them, and sorry when you come to the last page of them.”²⁵¹

Mrs. McCaleb’s health had deteriorated over the years. In 1933 J. M. wrote, “For several months Mrs. McCaleb has been in a sanitarium near Louisville, Kentucky, with an affliction sadder than death.”²⁵² In his next annual report he indicated that she was out of the sanitarium and had “quite recovered and is now back at home.”²⁵³ Five years later, however, McCaleb’s son, Harding, sent his father a cable message dated January 20, 1939: “Mother died morning about 5:20.”²⁵⁴

McCaleb’s sight had been failing for several years, so he traveled to the USA in 1937 for cataract surgery in Nashville, TN. When he entered the hospital at age 56 it was the first time he had been a patient in a hospital.²⁵⁵ After the two surgeries he claimed he was able to read the finest print. Before leaving Nashville and returning to Japan for the last tour of duty (1939-1941) McCaleb spoke to the Mission Study Class at David Lipscomb College.²⁵⁶

In February 1941 the American Consulate General in Tokyo sent a notice to all Americans that they should give “prompt and serious consideration” to returning home.²⁵⁷ McCaleb sold his home and deeded the church property to **Hiratsuka**. He moved into the Y. M. C. A. while he took care of other business. He left his cottage in Karuizawa with Sarah

250 “A Special time of Need,” Word and Work 15 (1923):325.

251 West, Search for the Ancient Order, IV, p. 381.

252 J. M. McCaleb, “Annual Report,” Oriental Christian, IV (February 1933):11.

253 McCaleb, “Report for 1933,” Oriental Christian, V (February 1934):12.

254 J. M. McCaleb, “The Family Circle Broken,” Gospel Advocate, LXXXI (March 16, 1939):245, per Turner, p. 114.

255 Turner, p. 111.

256 J. M. McCaleb, “Why I Return to Japan,” World Vision, IV (April 1938):19

257 J. M. McCaleb, Official Notice to Americans in Japan,” Gospel Advocate, LXXXII (July 25, 1940):256.

Andrews, who did not leave Japan during the war. The \$13,172 he received from the sale of his house had to remain in the bank, and McCaleb gave instructions to Hiratsuka to use the money to support **Lillie Cypert** and **Sarah Andrews**.²⁵⁸ McCaleb departed on the last ship to leave Japan for America, the *Taiyo Maru*, on October 22, 1941. His second wife said he responded to the losing of his house in Japan by often quoting the passage from Heb. 11: “They took joyfully the spoiling of their goods.”

McCaleb married Elizabeth Reeves (b. 1901) in January 1942 in the home of **E. A. Rhodes**.²⁵⁹ J. P. Sanders officiated. Sanders reported that at the reception McCaleb had “a lot of humorous things to say.” For example, he said he and his wife had a lot in common. They had 40 in common: she was once 40 and he was twice 40.²⁶⁰ She had worked for a period in Japan herself. Elizabeth was born in 1901 in Rutherford County, TN. She could remember hearing McCaleb speak at “our little country congregation near Murfreesboro, Tennessee.”²⁶¹ She had been an elementary school teacher for much of her adult life. J. M. and Margaret had a child in 1944 that lived only three months.

McCaleb was appointed Professor Emeritus at Pepperdine College from 1943 to the fall of 1953, teaching Oriental Languages and Religion. Turner holds that McCaleb taught actively only from 1943 to 1946.

Though bed-fast for the last few years of his life McCaleb wrote approximately 400 poems from 1946 on.²⁶² His best-known poem was set to music as “Of one the Lord has made the race, Thro’ one has come the fall; Where sin has gone must go His grace: The gospel is for all.”

A co-worker from the USA said of him, “He was always quiet, unassuming, diligent, studious, careful for both body and spirit.”²⁶³ Harry R. Fox judged that “his work was of the pioneering type, the more difficult and less spectacular service of seed-sowing and foundation laying.”²⁶⁴ A Japanese preacher wrote: “In keeping with his ideal that the Christian

258 McCaleb, “Some Things that Happened in 1941,” World Vision, VIII (April-May-June 1942):12.

259 See “McCaleb, Elizebeth” entry in Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

260 J. P. Sanders told me about this event in a casual conversation in the early 1980s in Memphis, TN.

261 “McCaleb, Elizabeth Reeves,” A Missionary Pictorial, edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1964).

262 Some 76 of those poems, never published, are found in an Appendix A of Turner’s work, Pioneer to Japan, pp. 213-239.

263 E. A. Rhodes, “Brother McCaleb,” Missionary Messenger, XXX (Dec. 1953):90.

264 Harry R. Fox, Sr., no title, Twentieth Century Christian, XXI (January 1959):24. Quoted in Turner, p. 127.

is not a citizen of any particular country but a citizen of the Kingdom of God which transcends such narrow limits, Brother McCaleb should best be remembered not only for those things he has done for Japan, but for the good he has done for the whole brotherhood of Christians the world over.”²⁶⁵

McCaleb exercised a huge influence by his speaking during his visits to the USA. His influence was extended also through his many letters, articles, and books. “He has had much correspondence; has contributed much to the press; issued tracts; published lesson papers; published an English missionary paper; has edited *Michi Shirube*, a Japanese periodical, for years; and is the author of the following books: ‘From Idols to God’ (1907)—uniquely illustrated with tinted photographs; ‘Christ the Light of the World’ (1910); ‘Social Life in America’ (for Japanese); ‘Memories of Early Days’; ‘On the Trail of the Missionaries’ (1930); ‘Once Travelled Roads’ (1934), biographical; and a pamphlet on the Resurrection.”²⁶⁶

McCaleb, like most missionaries, had his challenges. In his case he had difficulties with passports, false brothers, rebellious students and other things; but he was not deterred from his main tasks. He learned the language and urged all who came to Japan to do the same. The frequent appearance of the bolded **McCaleb** or **J. M. McCaleb** in this volume indicates the many people who were influenced by McCaleb in one way or another. He was a remarkable man.

Further Reading

Gary Owen Turner, Pioneer to Japan: A Biography of J. M. McCaleb. M. A. thesis. Abilene Christian University, 1972. This is the single fullest treatment of McCaleb and his work.

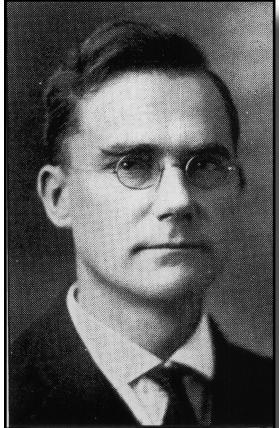
McCaleb, Once Travelled Roads (1934). Autobiographical information.

“J. M. McCaleb,” Missionary Biographies by Don Carlos Janes (Louisville, KY: Janes Printing Company, Inc., n.d.), pp. 13-19. These biographies appeared in the “Missionary Messenger” from June 1940 till June 1942.

Shawn Daggett, “The Lord will Provide: James A. Harding, J. M. McCaleb, William J. Bishop.” Ph. D. dissertation, Boston University, School of Theology, 1986. The section on McCaleb’s views on “faith missions” is instructive.

265 Micho Nagai, “J. M. McCaleb,” California Christian, X (January 1954):3.

266 “J. M. McCaleb, Missionary Biographies by Don Carlos Janes (Louisville, KY: Janes Printing Company, Inc. This is one of several biographies that appeared in the Missionary Messenger between June 1940 and June 1942.



C. C. Merritt Treasurer for George Benson

C. C. was the brother of the better-known **John Dow Merritt** who was long a missionary in Africa. According to West, **George Benson** developed an interest in missions early in his adult life because he was “moved by the literature on missions prepared by C. C. Merritt.”²⁶⁷ It would be very interesting to a researcher to discover that literature. C. C. Merritt is listed on the picture collection, however, as the “treasurer” for George Benson. Benson does not mention

Merritt in his Missionary Experiences, and it is known that the Bensons were “sponsored” by his wife’s home congregation in Granite, OK. That church promised the Bensons only \$15 per months, so it is likely that Merritt collected additional funds for them. But C. C. Merritt is scarcely mentioned by West and others who cover this period of missionaries from churches of Christ. Evidently he did not become a missionary but taught and prepared literature on the subject.

John Dow and Alice Merritt (Africa, 1926-1968)²⁶⁸

Much of Dow Merritt’s life can be reconstructed from his one book, The Dew Breakers,²⁶⁹ but others wrote about him as well since he worked for so many years in Northern Rhodesia (“Zambia” since 1964).

At one time Dow said that he grew up in a home where the Bible was read and the family prayed. It is not clear where his vision of doing



267 West, Search for the Ancient Order, IV, p. 95.

268 Elkins gives these date in his Church-Sponsored Missions, p. 96. However, in Merritt’s “Foreword” to The Dew Breakers, dated August 10th 1970, he indicated he was still at Kabanga Mission.

269 John Dow Merritt, The Dew Breakers (Nashville, TN: World Vision Publishing Co., 1973).

missions was created, though his brother, **C. C. Merritt**, had written articles and tracts on world evangelizing.

Originally, Dow and his wife had planned to join the **Bensons** in China, but that did not work out. Merritt had already traveled outside the USA while he was a medical officer in the U. S. Navy during World War I, and through that experience, especially in Turkey, he said he came to see that people were culturally different. “But we loved God and we loved people so we felt we could go about anywhere and work for the Lord,” he once commented.²⁷⁰



Once the Merritts arrived in Africa in 1926 Dow capitalized on his knowledge of medicine gained during his Navy experience. A 1938 picture of him treating a severely burned woman was the occasion to report that his work involved treating people for malaria, colds, burns, snake bites, itch, broken limbs, cuts, mumps, smallpox, scurvy, yaws, leprosy, and other ailments.²⁷¹ In 1929 McCaleb preserved a small picture of the Kabanga hospital that was used by the Merritts as a home.²⁷²

Merritt worked long at Kabanga Mission, which was 135 miles from Sinde Mission. In 1929 they were working with the **Browns**,²⁷³ and during the long years they spent in Africa they worked with many American missionaries. Merritt was there when **Ray Lawyer** accidentally fell on his own spear.

Dow's first wife, pictured here, died from breast cancer in 1948. A few years later Dow married **Helen Pearl Scott**, fifteen years his junior, and the daughter of his fellow-workers, the **George M. Scotts**. They had a long life together and had three children: John Roy (1944), Helen Roseland (1945), and Georgia Ann (1953).

In addition to teaching people to read and write, preaching the gospel to them, and providing medical help, Dow knew what it meant to cut trees, turn them into boards in a saw-pit, grow crops, and provide an example of the Christian life. He was a powerful story-teller because, he said, “they seem to communicate to the Africans.”

270 Comment in Philip Slate's home after a week-end retreat with students from Harding Graduate School of Religion in the 1980s.

271 World Vision 4:4 (Oct. 1938):42.

272 J. M. McCaleb, On the Trail of the Missionaries, p. 124.

273 McCaleb, On the Trail, p. 113.

In 1956 the Merritts returned to the USA for their third home leave in thirty years. One Sunday evening the College church in Searcy, AR devoted the assembly time to thanking the Merritts for their unselfish service and praising God for His use of them, all accolades likely an embarrassment for Dow and Helen. After the meeting and at home, a young girl said to her mother, “Momma, do you know what I want to be when I grow up?” “No, I don’t, dear; what would you like to be?” the mother replied. “A returned missionary,” the little girl said in all seriousness. She sensed correctly that something important had taken place at the assembly that night, but little did her young mind realize that back of the righteous celebration lay 30 years of hard and dedicated work.²⁷⁴

During that year, 1956-57, an incident occurred that constitutes a commentary on both a slice of the USA and the Merritts’ perspectives. While watching television, Dow arose slowly from his chair, walked over to the set and turned it off. “Helen, I think it is about time we return to Africa where people are civilized,” he said with measured words.²⁷⁵ Africa, Zambia in particular, was home. They had invested heavily in the people, and the culture made sense to them.

By the mid-1980s the Merritts were unwillingly living in Searcy, AR due to Dow’s poor health, but their hearts were still in Africa. Helen Pearl said in a mid-1980s interview in Searcy, AR, “If it were not for Mr. Merritt’s health we would still be in Africa. By then the country of their work was politically independent and called Zambia. The condition of post-colonial medicine rendered it impossible for Dow to treat himself, and physicians in the USA understandably would not send medicine without examining him.

When a translation of the Tonga New Testament was completed in 1964 the Merritts received the first copy from the case, and the inscription in it read: “Many years ago you brought us this book in English. Today the church of Christ at Kabanga Mission gives it back to you in Tonga.”²⁷⁶ The Merritts were overjoyed that they had been able to make the trip for that event. “Ah,” Mrs. Merritt said, “it was wonderful to see so many former students coming to the event, some on farm tractors.” They had long known people who came, like “Bicycle,” a farmer who learned to read as an adult and who by then had started seven churches.

274 This incident was related to Philip Slate by the late Annie May (Alston) Lewis in Memphis, TN. Annie May knew the family involved.

275 Incident related to Philip Slate by Helen Pearl (Scott) Merritt.

276 “J. D. Merritt” in Missionary Pictorial edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1966). See the picture there of Dow’s receiving the first Tonga New Testament.

But as hard as life was, beginning in the mid-1920s, the Merritts' daughter, Georgia Ann, once wrote that she could never remember her father "ever leaving the impression that he was sacrificing."²⁷⁷ In the information uncovered for this collection of pictures not one person was found in any country who decided to return to their homeland permanently because of the financial Depression of the early 1930s, and that was certainly true of the Merritts.

One study has been done on the multifaceted mission methods used by Merritt in Zambia,²⁷⁸ and another reconstructed the first 30 years of their work in Africa.²⁷⁹ Because of Dow's background in medicine he combined education, medical help, and direct evangelizing. Perhaps more then he knew Dow Merritt's life was a major factor in his reaching people with the gospel.

For further reading

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Dixie Crawford Hicks, An Examination of the Mission Methods of Dow Merritt, Kabanga, Zambia, 1926-1976. M. A. thesis. Memphis State University. 1988.

"J. D.Merritt," Missionary Pictorial. Nashville, TN: World Vision, 1971.
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277 "J. D. Merritt," Missionary Pictorial, 1966.

278 Dixie Crawford Hicks, An Examination of the Mission Methods of Dow Merritt, Kabanga, Zambia, 1926-1976. M. A. thesis, Memphis State University. 1988.

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Barney and Nellie Marie Morehead

[Japan, 1925-1930]

The Moreheads worked in Japan for only five years and were known chiefly for their many years of work in promoting world evangelization and raising funds to help missionaries.²⁸⁰ Between 1930 and 1966 “the Moreheads . . . continued a planned effort promoting mission work among the brethren on the home front by means of cottage meetings, visiting nearly four thousand churches, lectures at Christian Colleges and World Vision magazine.”²⁸¹ Everett L. Huffard once said in the 1970s, “It is not possible to know how many have gone to the foreign fields either directly or indirectly because of Barney Morehead.”²⁸² Fortunately for readers, there is a brief biography of this interesting man.²⁸³



Barney Dallas Morehead was born in Metropolis, IL in 1897, the oldest of five children in a poor family. When he was five years old his family moved to north Alabama, and by age 12 he had lost both parents and began living with an aunt. His family members were not church-going people and Barney did not remember ever seeing a Bible in the home; but his mother's sister, Belle Allfrey, and her family were sincere Christians who impressed Barney enough that he went to church with them regularly. He lived for a while with his cousin, Maud McGrew, and her non-Christian husband, Ollie, and in 1912 Barney and Ollie both became Christians.

Early in his Christian life Barney displayed an interest in Christian

280 “B. D. Morehead,” Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

281 *Ibid.*

282 George P. Gurganus and Dan G. Garringer, A Man With World Vision: A Biography of Barney Dallas Morehead and Nellie Hertzka Morehead (Winona, MS: J. C. Choate Publications, 1978), pp. 66-7.

283 Gurganus and Garringer, A Man With World Vision.

service. After a short stint in the U. S. Army during World War I, he attended David Lipscomb College for five years and then taught school for one year. He was moved to think about missions by chapel talks at Lipscomb given by **J. M. McCaleb**, already a 30-year veteran of work in Japan. Barney married a fellow-student, Nellie Marie Hertzka (b. 1902), who proved to be as interested in Christian service as he. Their decision to go to Japan was made quickly after a suggestion by **Robert S. King**, elder of the College church in Nashville. King felt the sickly **Sarah Andrews** should remain in the USA a year or so longer to gain strength, so he suggested that Barney and Nellie go to Japan to take her place while she recovered. That request, coupled with an offer of support from the Waverly-Belmont church in Nashville, was compelling. The Moreheads took only one day to make the decision to go. Barney insisted that he and Nellie were the first missionaries of churches of Christ in the USA to be sent out on the initiative of the local church. In that era most missionaries decided where they wanted to go and then raised funds from individuals or churches.

The Moreheads spent their entire period of work in Japan in Ota, Ibaraki. When he became convinced it was important to train local people to be leaders, Barney began the King Bible School in 1927 in honor of Robert S. King, the elder of the College church in Nashville who initially encouraged them to go to Japan. Morehead and **Harry Fox, Sr.** conducted the school from 1927 to 1929.

Prior to leaving for Japan, and at the recommendation of S. H. Hall of Nashville, the Moreheads spent several months in Los Angeles among the Japanese who had been converted by **H. Ishiguro**. Having finished that orientation, they sailed for Japan on July 4, 1925 on the same ship as **George and Sallie Benson** who were on their way to China.

J. M. McCaleb recommended two things to the Moreheads: learn the language as quickly and as well as possible, and spend your time training Japanese to evangelize the country since foreigners cannot do it. At first they studied the language five days per week, but after a few months they had to drop out of class prematurely because of lack of funds. The lack of facility with the language proved to be a great frustration to the Moreheads. He was able to dream and create ideas, but his teaching was very limited. He used much literature, including Bibles, organized a campaign, and encouraged others in the work. He started the King Bible School in Ibaraki Prefecture. Barney initially raised enough funds from the USA to get the school going, then started a health food business with the intention of using the income to support the students.

Barney continued to be frustrated at his inability to teach and function as he had planned. Nellie was a talented person of deep faith. She worked well with children and was as busy as Barney in Christian service.

A fellow missionary, **E. A. Rhodes**, advised him to forget his missionary work and return to the USA and “convince people of the need for more missionaries in Japan.”²⁸⁴ That he did for the balance of his life, from 1930 forward. He traveled thousands of miles to speak to churches, encampments, individuals, and classes; he published materials and raised funds for books for missionaries; he encouraged missionaries by writing to them personal letters. By 1975 he had a list of four hundred missionaries whom he wrote four times per year. In 1935 he started a missions periodical, World Vision, designed to promote world evangelization, and it was published for 27 years. By 1961 it had a mailing list of ten thousand. Eventually he sold the name to an organization of the same name, World Vision in California.

The Moreheads never had children. They encouraged hundreds to consider evangelizing in new territory. They lived modest lives and willed their house to Harding College for student scholarships. He was a missions promoter, doing the kind of work **Don Carlos Janes** had done earlier and that Otis Gatewood and others did among churches of Christ in the 1950s and 1960s. Many missionaries, including this writer, received from Barney a gift of \$100 worth of books from his bookstore in Nashville.

Further Reading

George P. Gurganus and Dan G. Garringer, A Man With World Vision: A Biography of Barney Dallas Morehead and Nellie Hertzka Morehead (Winona, MS: J. C. Choate Publications, 1978), pp. 66-7.

284 “Barney Morehead,” Missionary Pictorial (1966).

Lewis T. and Grace Oldham

[China, 1927-1939; ?]

Lewis Oldham was born in 1903 in Stillwater, Oklahoma and became a Christian at age eleven. He studied at Harper College (KS), Harding College (Morrilton, AR) and later at Oklahoma A & M. He married Grace Narron of Kansas in 1924 and they helped to begin the congregation in Stillwater.

By the time Lewis graduated he had become interested in joining the **George Bensons** in Hong Kong. They left in 1927, on the same ship as the **E. L. Broaddus** and **O. D. Bixler** families, and were sponsored by the church in Morrilton, AR.

At first the Oldhams worked with the Bensons in Hong Kong. While there the Oldhams, Bensons, and Broadduses met **J. M. McCaleb** when he arrived in Hong Kong in 1929 on his trip around the world.²⁸⁵ Lewis became convinced a new congregation needed to be started in Hung Hom, a suburb of Hong Kong, and he gave himself to that work for several months. Meanwhile the Bensons decided to go to Canton, the second largest city in the country, to begin a work of teaching and evangelizing. The Canton work grew substantially. Within six months there were two congregations and the Oldhams decided to move there to work more directly with the Bensons.



A significant part of the work in Canton involved the production of literature as the first of three steps in mission work proposed by George Benson. Oldham worked with a national, Ti Wong, who knew both Chinese and English. "By 1931 they had published thirty Chinese tracts and several booklets of 20 to 30 pages each."²⁸⁶ They also translated and printed McGarvey's Commentary on Acts and T. W. Phillips' The Church of Christ. To promote work in China among U. S. readers, they began publishing The Canton Christian. Another paper, The Defender, was published in Chinese for circulation in China, Australia and the U. S.A., with plans eventually to circulate it in Hawaii, the



285 J. M. McCaleb, On the Trial of the Missionaries, p. 20.

286 West, IV, p. 320.

Philippines and New Zealand. Much of Oldham's time and efforts were devoted to those publications.

"Brother Oldham, being especially adapted to that type of work, began devoting his attention chiefly to translation and publication work. Volume I of Sound Doctrine by Nichols and Whiteside was translated. . . . A quarterly magazine was also started, and it continued until the beginning of World War II."²⁸⁷

Through his work with Chinese Christians and University students and graduates, Oldham decided to give in Canton a series of lectures on the question, "Is There Really a God?" The lectures were presented in the Tung Shan Fong and Maan Fuk Road Churches of Christ in Canton during the months of April and May, 1931. Mr. Wong translated simultaneously into Chinese and the lectures were stenographically recorded. Mr. Wong then spent months putting the lectures into good Chinese. While setting up the type in Chinese the publisher urged that the lectures be put into English as well. Both Chinese and English versions sold well.²⁸⁸ "The Chinese edition with the other works which Mr. Oldham published in Chinese brought to him the citation in the Chinese Book of *Who's Who* for considerable and outstanding contributions to Chinese Christian Literature especially in the field of *Science and Religion* and in *Christian Evidences*."²⁸⁹

In 1931 Mrs. Oldham became very ill from chronic malaria and anemia. The doctors recommended that she leave China before the hot season, so they returned to the USA in 1932. When she recovered from her illness the Oldhams returned to Canton in December, 1934. There they worked for three additional years, leaving in 1937 due to war conditions in China. All missionaries were urged to leave, and the Oldhams moved to Seattle, WA in order to participate in a strong evangelistic effort being put forth in that city. They purchased a house and began using it for meetings. With seven people, four of them from the Oldham family, they started what became the Green Lake church. They helped the churches to grow in the Northwest, but when World War II was over Lewis again returned to China to preach.²⁹⁰

In the 1960s Lewis taught for a period at Magic Valley College in Idaho. As late as 1966 Oldham published a little booklet, Training for Service for Christian teachers.²⁹¹ After the College closed it is thought he moved to Colorado.

287 Benson, "China," The Harvest Field, (1947) p. 263.

288 The book was republished as Is There Really A God? (Murfreesboro, TN: Dehoff Publications, 1965).

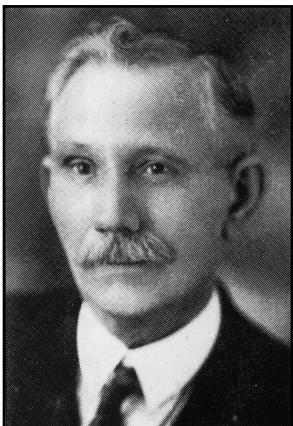
289 *Ibid.*, "Foreword." By George Dehoff.

290 West, Search for the Ancient Order IV (1987):364.

291 Louis T. Oldham, Training for Service (Murfreesboro, TN: Dehoff Publications, 1966).

Julius H. and Margaret J. (Derwacter) Pennell (Hawaii, 1920-21)

Julius Henderson Pennell was another person in this collection whose life was affected by the Civil War in America. He was born in Ohio in 1856, and when he was five years old his father volunteered for the war effort. His mother had a hard time with six children during the winters of 1863 and '64. She died when Julius was nine years old and the children were scattered. Julius had an interesting faith odyssey among Presbyterians and with some influence by the Methodists.



Julius married Mary Evans in 1877 but she lived only three years after the marriage. Their twin daughters died when only a few months old. In 1881 Julius married Margaret Derwacter. He and his wife had Methodist backgrounds, but they determined to follow the Bible. They were baptized in the Christian Church in 1881 in McConnelsville, OH. "Upon further study, they became convinced of the unscripturalness of instrumental music and missionary societies in the church and placed their membership with the congregation at Malta [Ohio] in 1894."²⁹² He became an accomplished blacksmith, studied his Bible diligently and was ordained to preach the

same year he placed membership with the church of Christ in McConnelsville. During the next few years he worked in a clothing store and for the railroad, attended a commercial school and began keeping books. His health began to break, however, even before he went to Hawaii.



Most of Pennell's preaching had been done in 17 states, chiefly in southeastern Ohio and West Virginia. Part of that time he supported himself by operating a general store. He and his wife had focused their evangelistic efforts in neglected areas of Ohio and West Virginia before leaving for Hawaii.

292 "Julius Henderson Pennell" in Missionary Biographies, Number Two, by Don Carlos Janes (Louisville, KY: Don Carlos Janes, n.d.), p. 26. Most of this information on the Pennells is drawn from this source.

The Pennells went to Honolulu in 1920 to work with the Bowmans who had preceded them to Hawaii.²⁹³ They traveled with **J. M. McCaleb** and Mr. & Mrs. **Don Carlos Janes** on the *SS Nanking* when it sailed out of San Francisco on 7 December 1920. McCaleb was bound for Japan, as were the Janeses, but the Janeses intended to continue on a trip around the world after three months in Japan. The McCaleb and Janes families stayed in Hawaii only one day before continuing their journey.

Janes reported that Pennell, “who started the work in Honolulu, Ter. of Hawaii, is in poor health”²⁹⁴ The Pennells did not stay long in their work since they found it challenging and slow, they had health problems, and were also fearful of war with Japan. Homer Hailey, who worked in Hawaii at a later period, reported that Julius had injured his back while attempting to ride a surf-board.²⁹⁵ Because both Julius and his wife had serious health conditions they returned to the United States the following year, 1921. He was reported to be “a good teacher, a fine friend and a fine Christian.”²⁹⁶

By the time this collection of pictures appeared in about 1933 the Pennells had been back in the USA for a dozen years, having served little more than one year in Hawaii. Janes likely included the pictures because of his appreciation for Julius. He wrote, “He tutored me in my youth, loved me through life, and his memory is precious. Amen.”²⁹⁷

For further reading

“Julius Henderson Pennell” and “Margaret Derwacter Pennell” in Missionary Biographies Number Two, by Don Carlos Janes (Lousiville, KY: Don Carlos Janes, n.d), pp. 25-28.

293 Turner, Pioneer to Japan, p. 96.

294 Don Carlos Janes, “On Foreign Fields,” Word and Work 15 (1923):117.

295 Homer Hailey, “Territory of Hawaii,” The Harvest Field, edited by Howard L. Schug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947). P. 106.

296 “Julius Henderson Pennell,” Missionary Biographies, Number Two, p. 27.

297 Ibid.

A. B. and Margaret Reese (East Africa, 1929- ?)

In March of 1929 A. B. Reese, his wife, Margaret and son, Boyd, left New York for South Africa, supported by the Broadway and Walnut church in Santa Ana, California. When financial support for them dwindled during World War II, Reese worked in a lumber mill in Livingstone, Northern Rhodesia (now Zambia) to support the family.²⁹⁸ By 1930 L. O. Sanderson was handling funds for the Reeses and even began publishing a bimonthly journal, The African Messenger, to acquaint people with the work at Sinde Mission.²⁹⁹



When **J. M. McCaleb** was visiting East Africa in 1929 he traveled to Bulawayo, Southern Rhodesia (now Zimbabwe) to see the workers. From there he traveled north 287 miles to Livingstone. Boyd Reese drove them to Sinde Mission "in an overhauled motor car which had once been burned down."³⁰⁰ McCaleb recorded that Boyd and **Helen Pearl Scott** "are getting the language rapidly."³⁰¹



McCaleb fondly recorded that "About eighteen years ago in the Bible School at Odessa [MO, cps] I called for the names of those who had a desire to be missionaries. Nearly twenty, as I remember, gave in their names. One was a mere boy, not then a Christian. Brother Reese, now at Sinde, South Africa, is that boy. Sister Reese and Boyd, twelve years old, are also on the field, the former already engaged in the work, and all three, together with the Scott family, studying the language together."³⁰²

Periodically, the Reeses returned to the USA to report on their work, generate interest in missions, and maintain contact with churches.

298 West, Search for the Ancient Order, IV, p. 176.

299 L. O. Sanderson, "Reese Report," Gospel Advocate, 72 (April 24, 1930):399.

300 McCaleb, On the Trail of the Missionaries, p. 110.

301 On the Trail, p. 111.

302 McCaleb, On the Trail, p. 130.

In 1937 they traveled to churches in Arkansas, Texas, Missouri, and Louisiana. They visited their son, Boyd, then attending Abilene Christian College. When they returned to Africa in 1938 they took with them a man and his family who were destined to be towers of strength in Africa, the J. C. Shewmakers.

The Reeses eventually worked in Africa for several decades after their pictures appeared in the 1933 collection. A. B. and Margaret were at Namwianga Mission, Kalomo, Northern Rhodesia in late 1946.³⁰³ Their offspring, now down to the fourth generation, have continued to be missionaries. Their grandson, John, works with World Bible School. The reports from A. B. and Margaret through the years provide a rich source of information about the work in southeastern Africa during their era, and from the same sources could come data that would contribute to a useful biography of the Reeses.

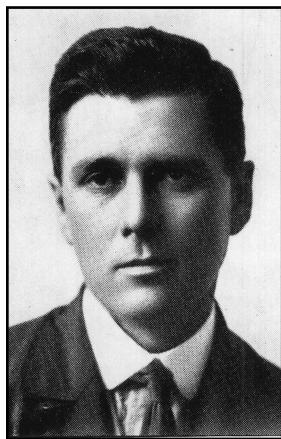
Further Reading

Bennie Lee Fudge, "Africa," The Harvest Field (Athens, AL: Bible School Bookstore, 1947), p. 203.

Word and Work for the period.

Erroll A. and Bess (Wheeler) Rhodes (Japan, 1919-39; 1948-1960s)

Erroll Allen Rhodes and his wife were both born in 1887. Rhodes attended Western Bible and Literary College (Odessa, Missouri) with **O. D. Bixler** for three years before moving to Louisville, KY where he and his wife attended the Portland Ave. Bible classes. Erroll was originally encouraged to be a missionary by Bess Wheeler who later became his wife.³⁰⁴ Eventually they decided to go to Japan to work



³⁰³ Bennie Lee Fudge, "Africa," The Harvest Field (Athens, AL: Bible School Bookstore, 1947), p. 203.

³⁰⁴ "E A. Rhodes," Missionary Pictorial (1966).

and left Vancouver for “the land of the rising sun” on May 29, 1919, just after World War I. He worked along side of O. D. Bixler; the two men were very close, long before Rhodes began to be supported by the Portland Ave. church in Louisville.

In 1923 Mrs. Rhodes wrote, bemoaning the lack of workers in Japan, “Oh, that the churches in America would wake up and realize the blessed privilege of sending the gospel to them who know Him not—know absolutely nothing about Him, not even His name. Of course, it is their duty, but more goes with it than just doing one’s duty—it is a sweet and glorious privilege, a *trust*.³⁰⁵ Bess Rhodes had a talent for conducting kindergartens, and she did that work for over 40 years.

Like most of their fellow-missionaries, the Rhodeses worked hard. They began work in Omiya in 1923 and built a house there.³⁰⁶ Erroll did as much work as he could on his house to keep down the costs.³⁰⁷ They conducted kindergarten work and in time developed full-time national workers. For health reasons they returned at some point to the USA for a visit prior to World War II. During that time they worked with the Japanese in California, generally publicized the work in Japan, and eventually returned to their work in Japan.³⁰⁸



The Rhodes family lived in the USA during World War II, and during that time **J. M. McCaleb**’s second marriage ceremony was conducted by J. P. Sanders in their home. The Rhodes family returned to Japan in the Spring of 1948 and began conducting Bible classes in their home. About one hundred people were baptized within the first two years of that work. They also had daily Bible and English classes, one composed of judges and lawyers. Mrs. Rhodes taught English while Erroll taught Bible. One of those judges became a Christian and in the 1960s became an elder in a Tokyo congregation.

They lived and worked for twelve years with the Hitachi Omiya congregation that was begun in 1923. There both a kindergarten and home for the aged were started. Rhodes realized that work with children was a

305 “From Sister Rhodes,” Word and Work 15 (1923):119.

306 Turner, p. 91.

307 Don Carlos Janes, “On Foreign Fields,” Word and Work 15 (1923):117.

308 West, Search for the Ancient Order, IV, p. 300.

long-range project, and as late as the 1960s he wrote, “Work among children and parents is interesting and we have hopes that it will bear fruit in the future, as it takes patience and waiting on the Lord for the increase.”³⁰⁹

Over the years Rhodes served some 55 years in Japan. After over 40 years of work Mrs. Rhodes died in Japan and was buried at Yokahama. In the mid-1970s, then in his upper 80s, Erroll was living with a nephew in Louisiana.

Further Reading

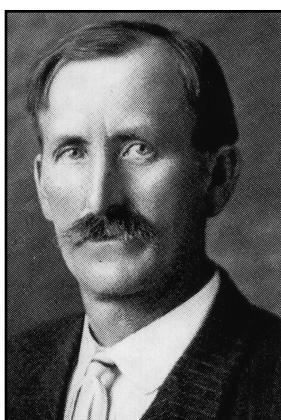
E. A. Rhodes,” Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

Word and Work for the periods involved.

George M. and Ottis Adelaid (Reese) Scott (Africa, 1927-1955)

“In Rush County, Kansas when Indians and great herds of buffalo still roamed that country,” George Martin Scott was born (Dec. 1874) as the second son in a family of eight.³¹⁰ Before George was eight years old his family “had made six trips in a covered wagon to Davis County, Missouri where he went to school. By the time he was ten years old “the family moved west for his father’s health and bought 40 acres of forest and a log cabin in Port Orchard, Washington.”³¹¹ At that time Seattle was a small railway terminal.

George’s father died when the lad was in the third grade. The family struggled to survive, so George left school to become a breadwinner. In time “he worked as errand boy, farmer, carpenter, storekeeper, sailor, fisherman and preacher.”³¹² This last work



309 “E. A. Rhodes,” Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

310 Mrs. Georgia Hobby, “Bro Scott—Seventy Years Toward Victory,” Glimpses of Africa 1:9 (March 1946):1.

311 Hobby, “Bro. Scott,” p. 1.

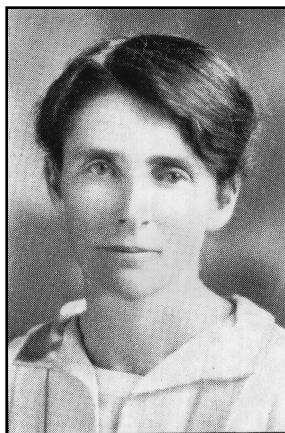
312 From Alaska to Africa—From Africa to Heaven,” by Helen Pear Merritt, Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

was somewhat forced on him when the church where they worshipped introduced a musical instrument and the Scotts began meeting in their own home. George took his teaching seriously and began reading the Bible through each year, a practice he continued for 60 years.

When the younger brothers and sisters became old enough to care for themselves George and his brother Roy traveled east to attend the Western Bible and Literary College in Odessa, MO to prepare for the task of preaching. Roy married Ottis Reese and they had a daughter. Not long afterwards Roy died suddenly, leaving his young widow and little daughter, Helen Pearl. A few years later George married his brother's widow, Ottis, (b. Aug. 1882) "and became a devoted father to Helen Pearl."³¹³

The family moved from Odessa to the West Coast where George "worked at odd jobs in the summer and preached all winter in school houses, tents, rented halls and homes from California to Alaska."³¹⁴ Money was scarce and he scraped by with difficulty. At one point a dairyman gave him all the buttermilk he wanted, so for three weeks he survived on buttermilk and crackers. Once when preaching in Oregon he slept on a blanket on the ground under the tent in which he preached.³¹⁵

When Helen Pearl was old enough to attend school a group of Christians started one in Graton, CA. A few men taught part time and Mrs. Scott full time in the Pacific Christian Academy when it began with 19 students. The local church in Graton was always supportive of missionaries. Most of the missionaries who spoke there went west to Japan and other points. However, in 1923 **John Sherriff** brought a different perspective; he spoke about his work in Africa, mentioning that English was the medium of their ministry. That those people in Africa had not heard of Jesus Christ and did not have a Bible touched Scott's heart and inspired him to broaden his fields of interest. He began praying and saving money to send someone to help Sherriff or to go himself. In fact, the Scotts "saved for years to get together enough money as fare to Africa."³¹⁶



313 Ibid.

314 Ibid.

315 Ibid.

316 "J. D. Merritt, Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

“He fished in Alaska three summers. When he was getting to be a fair fisherman his boat blew up. As soon as the doctor assured him that his burns were not fatal he sent a wire to the family in California telling them to get packed. He wanted to use his savings to go to Africa rather than to buy a new boat and start all over again.”³¹⁷

Scott bought a Dodge car, put his family and belongings in it and drove from California to New York. Fourteen years later Scott wrote a brief account of their trip to Africa, to what is today Zambia:

“Wife, Helen Pearl and I left our home in Graton, California, U. S. A., in September 1926 for Rhodesia, South Africa. We came fully expecting to do as we ever had done, to work in the interest of souls and earn our living by the sweat of our faces. We arrived at our destination, Sinde Mission, on May the 6th, 1927. The **Shorts, Lawyers and Merritts** were there, . . .”³¹⁸

It took them “thirty-three stormy days by ship to reach Cape Town.” From there they traveled a week by train to reach Livingstone, Northern Rhodesia (now Zambia) in 1927, to work on Sinde Mission.³¹⁹

Scott was diligent in his teaching and preaching efforts. Additionally, he oversaw field work, built buildings, and did what was needed. Helen Pearl wrote about her mother’s work:

“Sister Scott taught school, doctored the sick and kept house. She took three white orphan children to raise. She saved a black baby from being buried alive with its dead mother and raised that one, too. She wrote most of the letters, and saw that food in season was canned for future use.”³²⁰

After nearly five years at Sinde the Scotts moved north and helped open up Namwianga Mission, near Kolomo. There Mrs. Scott started a “white” school for her orphans and some European neighbors’ children. “During those years of the financial depression support for the Scotts dropped so that it averaged less than 69 dollars a month, but they only worked the harder to make up what was lacking. Unselfishness pervaded their whole lives.”³²¹ **J. M. McCaleb** mentioned that Scott had a herd of cattle.³²²

The Scotts worked 20 years in Northern Rhodesia before returning to the USA for a visit. Later their health began to fail and their doctor

317 Ibid.

318 Geo. M. Scott, “All for the Want of A Muley Cow,” Glimpses of Africa 6:4 (October 1940):1.

319 Ibid.

320 Merritt, Missionary Pictorialu (1966).

321 Ibid.

322 J. M. McCaleb, On the Trail of the Missionaries, p. 111.

recommended they move to lower altitude. Another trip to the USA³²³ convinced them they needed to be back in Africa. They discovered that the USA, though the land of their birth, was not their “homeland.” Their daughter, Helen Pearl, reported that they said, “Let’s go back to Africa and be buried by those whom we have brought to the Lord.”³²⁴ They settled in Grassy Park, a suburb of Cape Town, and worked there another eight years. Late in 1946 Eldred Echols reported that George Scott, by then an old man, had recently baptized a Chinese man in Cape Town, though his work was chiefly among the “colored” (mixed race) peoples and Europeans in Grassy Park.³²⁵

George Scott died in January 1955 and was buried by “some loving friends.” In December of the same year those same friends came to “lay to rest the tiny body which had housed the great spirit of Sister Scott,” wrote Helen Pearl. “They have gone, but their faith lives on in hundreds touched by their consecrated lives.”³²⁶

One of the Scotts’ offspring would do readers in churches of Christ a favor by writing a biography of George and Ottis Scott. Born in the westward migration of the U. S. population, working as self-supported servants long before going to Africa, and living long, self-sacrificing lives for several decades in the southern part of the African continent, a full account of their lives would evoke admiration and inspire service for readers.

For further reading

Glimpses of Africa, a paper edited by W. N. Short (1946- ?)

Helen Pearl Merritt, “From Alaska to Africa—From Africa to Heaven” in Missionary Pictorial edited by Charles Brewer (Nashville, TN: World Vision Publishing Co., 1971).

Missionary Messenger, edited by Don Carlos Janes (Louisville, KY), (1923- ?)

323 On the eve of that departure from Africa J. C. Shewmaker wrote a tribute to them under the title, “Laid Down Lives,” Glimpses of Africa 2:10 (April 1947):1. He stated, “As Brother and Sister George Scott leave Africa’s shores for their homeland, it is a fitting time to say something about them. Though a book on these two lives of faith would make interesting and inspiring reading, it is not my purpose to write a biography.”

324 Interview with Helen Pearl Merritt in Searcy, AR by Philip Slate. Mid 1980s.

325 Eldred Echols, “South Africa” in The Harvest Field edited by Howard L. Schug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947), p. 212.

326 Merritt, “From Alaska.”



Helen Pearl Scott (Africa, 1927-1980s)

Helen Pearl Scott was born in March 1910 to Ottis Adelaid (Reese) and Roy Scott in Missouri. Her father died when she was very young, and his brother, **George Scott**, married her mother and became an affectionate and attentive father to her (see the “**George Scott**” entry in this document). She became a Christian in 1920 in Graton, California. There she was greatly drawn to missions by O. W. Gardner.

In 1927 Helen accompanied her parents to Africa. She related an incident that occurred on their week-long train trip from Cape Town to Livingstone. The nationals would stroke her long straight hair, smile, and make remarks she did not understand. She was a little fearful, though about 17 years of age. Later she heard that they admired her hair, so unlike their own, because it looked like a zebra’s tail.³²⁷

In 1929, when **J. M. McCaleb** made his trip around the world he visited Sinde mission where the Scotts worked. He mentioned that Helen Pearl gave English lessons, and that both she and Boyd Reese were “getting into the language rapidly.”³²⁸ (See the **Reese** entry for information on Boyd’s family.)

At various stages Helen Pearl interrupted her work in Africa to return to the USA for further education. She went to Abilene Christian College in 1940 and following her studies returned to Africa to work.³²⁹ She and Boyd Reese were in Abilene at the same time.³³⁰

Some time after **Dow Merritt’s** first wife died, he married Helen Pearl, who was 15 years younger than he. They continued their respective works, although she became a wife and a mother. She shared much of the work recorded in Dow’s book, The Dewbreakers.

The Merritts returned to the USA in 1976 and lived in Searcy, AR until Dow’s death. She moved eventually to Prescott, AR where her daughter Georgia Estes lived. There she died at age 92 on Feb. 4, 2003.³³¹ Helen

327 Helen Pearl Merritt, in conversation with Philip Slate. Searcy, AR. Mid-1980s.

328 On the Trail of the Missionaries, p. 111.

329 Interview with Helen Pearl Merritt by Philip Slate in Searcy, AR.

330 West, Search for the Ancient Order, IV, p. 276.

331 “Missions Mourn Loss of Workers,” Christian Chronicle (March, 2003), p. 3.

was buried in Arkansas and, like her husband, left her heart in Africa. Her son Roy remained in Kolomo, Zambia as a teacher into the 21st century.

Further Reading

John Dow Merritt, The Dewbreakers. Nashville, TN: World Vision Publishing Co., 1971.
Missionary Pictorial (1966).



F. B. Shepherd Missions promoter and treasurer for Ray Lawyer³³²

Shepherd was a well-known and highly respected preacher who was interested in world evangelization and promoted it broadly. It is not clear how or why Shepherd developed such a focused interest in worldwide evangelization—the nature of the gospel itself, hearing missionaries speak, some other event, or a combination of them. He could have been prodded to such work by admonitions from

people like M. C. Kurfees, a respected preacher in Louisville, KY who had admonished “resident ministers” to keep mission work before their congregations. Kurfees claimed that the missionaries were too far away and necessarily had to give fragmentary reports that too few would read. So, he urged local preachers to keep the information before the church.³³³ Shepherd served as a preacher/evangelist in Amarillo and Abilene, TX, but rather than going to the field himself he helped in the sending process.

Shepherd worked diligently at his promotion. In 1921 he spoke at the Harper College lectureship and gave “a pictorial story of mission work in South Africa.”³³⁴ He undertook the task of obtaining support for the **Ray Lawyer** family who left New York for Capetown in October 1924 and succeeded in raising \$1,500 to help them to begin their journey.

332 “Following Apostolic Example,” Word and Work 15 (1923):149-50.

333 M. C. Kurfees, “Increase Mission Work for 1913,” Gospel Advocate, LV (Jan. 9, 1913):32, referred to in West, Search for the Ancient Order, III, p. 309.

334 West, Search for the Ancient Order, IV, p. 85.

Shepherd had the promise of only \$140 per month from the Harper, KS church for the Lawyers' support, but there was a reason for that. The church at Harper had previously

"endorsed and sent **W. N. Short** with his wife and baby to Bulawayo, South Africa, as their missionary. The venture has proved very profitable and this church now is anxious to send another couple to the assistance of these pioneers but their present rather large obligation at home and abroad will not allow them to assume full financial responsibility for both couples."³³⁵

So, they secured the cooperation of a church in Amarillo, TX. Together the elders of the two churches formally appointed F. B. Shepherd "as a messenger to go among the churches to solicit funds for the support and traveling expenses of Bro. Ray Lawyer and wife whom we are arranging to sent to the South African Mission field to assist Bro. Short and wife in the work of the Gospel which they are now engaged in."³³⁶

A cryptic note in a 1925 issue of Word and Work indicated the dedication Shepherd had for his task: "W. N. Short cabled for \$500, and B. F. Shepherd hustled around and sent it quickly—by borrowing some."³³⁷

Shepherd wrote many promotional articles as well. One of them appeared in 1925 when he lived in Abilene, TX, and in it he pointed out that the Shorts were working hard to get a house up before the Lawyers arrived so there would be something besides a "bare veldt for them." He reminded the readers that those workers were 30 miles from a railroad "siding" and could go three months without seeing another white face. He mentioned how the white ants ate up their books. He appealed for funds by mentioning both the nobility and duress of the work.³³⁸

One who raises funds for a work must adopt some idea of what constitutes good work. Already by 1919 Shepherd became convinced, perhaps through the writings of **McCaleb** and **Janes**, that work in other countries should be put on a self-supporting basis. In the Abilene Christian College lectures for that year he contended for such a position.³³⁹

It is impossible to estimate the value of such persons as **B. F. Shepherd**, **B. D. Morehead**, **R. S. King**, **Don Carlos Janes**, and others who stayed behind to pray, send funds, and provide encouragement while carrying

335 Ibid.

336 Ibid.

337 Don Carlos Janes, "On Foreign Fields," Word and Work 18 (March 1925):84.

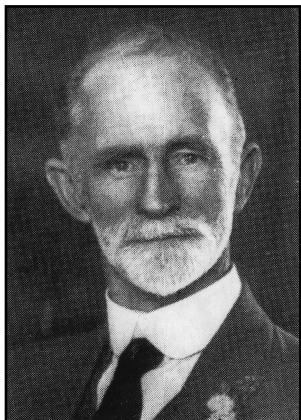
338 F. B. Shepherd, "Being A 'Foreign Missionary,'" Word and Work 18 (Jan. 1925):21.

339 F. B. Shepherd, "Missions," Abilene Christian College Lectures, 1919, p. 177f.

Referred to in Elkins, Church-Sponsored Missions, p. 15.

out their own work. During the 40 or so years up to 1933 the practice of church support and sponsorship was not yet the norm.

John and Emma Dobson Sherriff (Africa, 1896-1935)



John Sherriff is the sole exception to this collection of pictures being of missionaries from the U.S.A. He was born in October, 1864 in Christchurch, New Zealand where he learned his father's trade, stonemasonry. He moved to Melbourne, Australia where he learned and obeyed the gospel. He married Marguerite Wilson in 1889 and they had one child who died shortly after birth. Not long after the death of the child Marguerite experienced serious emotional problems and had to enter a mental institution. Though Sherriff visited her often, the physicians insisted that she was

incurable. There she stayed until she died in 1911, over 20 years after entering the institution. Those two tragedies doubtless influenced Sherriff, perhaps to use his life more pointedly for God than he would have done otherwise.

Sherriff decided to go to Africa, so he and W. Seddon from Australia sailed forth and landed in Cape Town in February of 1896. They found small congregations in both Cape Town and Johannesburg, and learned that a congregation had existed in Pretoria a few years earlier but had ceased to exist.³⁴⁰ Those congregations were most likely started by Christians from the British Isles.³⁴¹



340 Bennie Lee Fudge, "Africa," *The Harvest Field*, edited by Howard L. Schug and Jesse P. Sewell (Athens, AL: Bible School Bookstore, 1947), pp. 200-201.

341 Workers from both Australia and the British Isles worked in South Africa at that time. A. M. Ludbrook planted a congregation in Cape Town in 1897 that, "with the help of British Disciples, became part of a network that included Johannesburg. Paul A. Williams, "Africa, Missions in," *Encyclopedia of the*

Sherriff followed his trade to Pretoria, South Africa, where he led two fellow workers to Christ and started a Sunday School for Dutch children. In 1897 he left by mule coach for Bulawayo, Southern Rhodesia, 1,374 miles north of Cape Town. When he arrived, that city of 6,000 was only five years old. In 1898 he began “breaking bread” with a few believers and confined his work to white people.

Sherriff was an astoundingly focused worker at whatever he did. While he supported himself as a stonemason and monument maker, winning prizes (a “First” in Bulawayo and a Diploma at the Glasgow Exhibition), his real work was as an evangelist. Among those he brought to Christ in the early years in Australia was Emma Dobson (b. 1874) when she was 17. She migrated from Melborne to Cape Town in 1901 and in 1912 she and Sherriff were married,³⁴² after his first wife died.³⁴³

While Sherriff’s original work was with white people, one event in particular broadened his work. It was reported that

“One night, returning very late from the bedside of his sick business partner, Brother Sherriff peeped through the cracks of a tin shanty occupied by his workers in the stone-yard, and saw them gathered around the stub of a candle stuck on the floor, trying to learn to read. The scene moved his heart and he resolved at once that he would teach them to read and also the gospel of Jesus Christ. He opened a night school in his own room and soon drew around him a number of African men eager to learn.”³⁴⁴

Over the next few years Sherriff diligently trained several men, keeping his and their focus on Jesus Christ. George Khosa, became a self-supporting evangelist in Johannesburg; indeed he even supported others. Peter Masiya, after much difficulty, started the work where Sinde Mission developed in what is today Zambia. Jack Mzira went to his people and taught for three years before the first person turned to Christ. His work was the forerunner of Huyuyu Mission, later known as Nhowe Mission in Southern Rhodesia (now Zimbabwe).³⁴⁵ Interestingly, in the late 1950s **Will Short** mentioned that at least 23 different congregations were meeting

Stone-Campbell Movement, p. 7. However, one would like to know more about the earliest involvement of British churches of Christ in South Africa.

342 “Emma Sherriff,” Missionary Biographies by Don Carlos Janes (Louisville, KY: Janes Printing Co., n. d.), pp. 28-29.

343 On this early period of Sherriff’s life see Earl I. West, The Search for the Ancient Order, Vol. 3, pp340ff.

344 “John Sherriff,” A Missionary Pictorial, edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1966).

345 Ibid.

in or near Bulawayo, and that some of them “are meeting and have been meeting for many years, having been started by Brother John Sherriff.”³⁴⁶ Sherriff sustained his interest in teaching local people. He bought *Forest Vale*, a 400 acre farm five miles from Bulawayo, and in time started a boarding school for black African children.

After World War I, and by then in his 50s, Sherriff continued his vigorous work in spite of his total deafness. In 1924 Sherriff, his wife, and their daughter, Theodora, made a trip around the world, including travels in Canada and the USA. There he roused much interest in the African work. Time and again in Word and Work, the Gospel Advocate, and various missionary biographies, one reads of the effects of John Sherriff’s writings and speaking. On that 1924 trip he persuaded **Ray and Zelma Lawyer** to move to Bulawayo. In 1927 he sold his monument business and began Huyuyu Mission with a former student. Poor health forced the Sherriffs to go to Capetown in 1931, but in 1933 he returned to his beloved *Vale* where he remained until his death in 1935.

Dow Merritt reported that Sherriff “kept a very detailed diary all his life.” After Sherriff’s death a few Christians asked his wife to publish “the African parts,” but “she would not do this. She said that the diary was intimate.”³⁴⁷ In the late 1970s or early 1980s I heard that one of Sherriff’s daughters likely still lived in New Zealand, so I wrote five or six letters in an effort to locate her. Finally someone supplied the address of Theodora Brown, and I had historian Earl West to write to her about her father’s diary. She replied graciously and stated:

The diary you mentioned, unfortunately was not one large diary, but yearly ones from 1896 when he left New Zealand for Africa till around 1930 when his health gave up, and he then did little active mission work till his death in 1935. These diaries were stored while my parents lived in a different area, and on their return, found they were totally destroyed by white ants.³⁴⁸

That kind of information grieves historians. What an invaluable cache of primary source material on the initial thirty-nine years of work in Southern Africa! And it ended up in the guts of termites!

According to **S. D. Garrett**, 25 years after Sherriff’s death the Bulawayo Chronicle ran a full-page spread of pictures Sherriff had taken of the town and the monuments he had erected. The article began, “Ah, there was a man among men . . . John Sherriff came to Bulawayo with

346 W. N. Short, “The Federation of Rhodesia and Nyasaland,” The Harvest Field, edited by Howard Schug, J. W. Treat, and Robert L. Johnstone, Jr. (Athens, AL: The C. E. I. Publishing Co., 1958), p. 270.

347 Merritt, The Dewbreakers (Nashville, TN: World Vision Publishing Co., 1971), p. 19.
348 Letter from Theodore Bowen to Dr. Earl West. April 17, 1983.

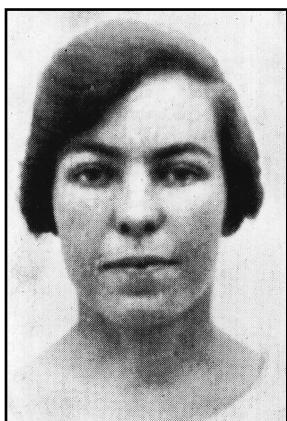
a Bible in the 90s, bound to be a missionary.” The article ended, “This is Sherriff’s Bulawayo. Almost all that is left of it today are the bits he built himself.”³⁴⁹

Sherriff “broke bread” for the last time on June 30, 1935. He awoke later than usual but assembled with the church. After communion he said, “Lord, hold me.” His last words were, “Eager eyes are watching, waiting, for the lights along the shore.” He is buried at Forest Vale appropriately beneath a granite slab containing the simple but pregnant words, TILL HE COME.

The details of this godly man’s life and work need to be collected and put into a sensitive biography. His influence was immense, both in Africa and elsewhere. Someone should favor the church with such a work.

For further reading

West, Search for the Ancient Order, III, 266. West was fascinated by the life and work of John Sherriff.
Word and Work for the period covered.



Molly Sherriff (Africa ...)

One of two daughters born in Africa to **John** and **Emma Sherriff**, Molly is listed separately among the pictures because she did her own work

In a 1926 report to Word and Work Sherriff mentioned that when he and Mrs. Sherriff had to be away “Molly and Theodora, brave girls, looked after everything at home.”³⁵⁰ As one reads the various reports and articles on the work in Africa the name of Molly Sherriff and others are noticed. Dewitt Garrett mentioned her teaching young women how to sew.³⁵¹ Unfortunately, it seems difficult to piece together enough to construction even a mini-biography of Molly.

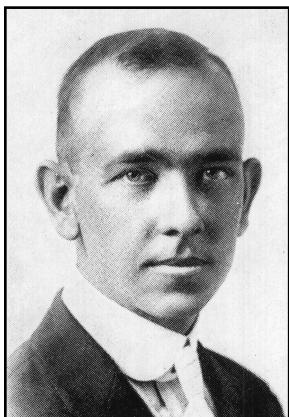
349 S. D. Garrett, “John Sherriff,” Missionary Pictorial (1966).

350 “John Sherriff’s Adventures in Africa,” Word and Work, 19 (Feb., 1926):52.

351 Dewitt Garrett, letter from Huyuyu Mission to his parents, 18 February 1931.

Will N. and Nancy A'Delia (O'Neal) Short

(Africa, 1921-1970s)



William Newton Short was born in 1896 in Rome, KS. He and Nancy O'Neal were married in 1919. He studied at Cordell Christian College (Oklahoma) and the two left for Africa on 8 October 1921. The church in Harper, KS gave \$500 for their passage and supplied \$25 per month as support. They were the first Americans to join **John Sheriff** in the work at *Forest Vale*. Among the things they did to make adjustments to their new environment was taking anti-malaria medicine, resting in the hottest part of the day, and boiling their drinking water. The first eighteen months were spent in *Forest Vale* where they appreciated the Sheriffs and enjoyed their work. However pleasant that was, they decided they needed to go where there were more people.

The Shorts determined to go further north, above the Zambesi River. Short and Sheriff rode a freight train to Senkobo Siding and got off in the dark. After camping the night near the tracks, a few local men helped them carry their baggage to a point eight miles west where they found a stream. They followed the stream for a distance and finally decided on a location for a new Mission. Will went ahead of his wife and babies. "Am trying to keep the expenses down as much as possible, by doing the work myself . . ."³⁵² Thus began Sinde Mission (then Northern Rhodesia, now Zambia) in July 1923 only 25 miles from where David Livingstone did his work.³⁵³ They were twenty miles from a post office and eight miles from the railway. Often they would go three months without seeing a white face. They looked forward to the arrival of the **Ray Lawyer** family.

Through a combination of riding the train and walking, walking,

352 "On Foreign Fields," Word and Work 15 (1923):342.

353 West, Search for the Ancient Order, IV, p. 280.

walking, the Shorts traveled broadly to preach and teach. In 1924 when Will became ill he still walked six miles to preach. By 1927 the Shorts made Kabanga Mission their home, but they visited Sinde and Mahuni Missions as well.

A few years after their arrival the U. S. financial Depression began, so times were hard. The Shorts returned to the USA in the fall of 1930, more to report to churches and recruit missionaries than to deal with finances. They spent a year visiting and speaking to churches and schools, and then returned to Africa. By 1931, 18 missionaries of churches of Christ were working in what was then called Northern Rhodesia. The annoying Depression continued. At one point money ceased to come in to support the Shorts, but rather than return to the USA Will began making wagons (actually two-wheeled carts) for the Africans. Through that means he fully supported himself for more than 10 years when USA support was not available. Short cherished his life-long friendship with Kambole, a local African, who turned to Christ and became a fellow preacher in 1923. He taught Short the local language, translated for many preachers, taught school, preached faithfully, and did many acts of mercy.

In the 1950s the Shorts were at Namwianga Mission, four miles out from Kolomo, working with the Shewmakers, Myrtle Rowe, the Alvin Hobbys, and others, including Leonard Bailey, a British brother. When this collection of pictures appeared the Shorts had been in Africa a dozen years.

By the mid-1970s the Shorts were still in Africa. “His chief interest has been in printing literature for the Africans,” said Morehead. The Shorts had five children and two of their sons also worked in Africa for many years. Ultimately, Will and Nancy Short worked in Northern Rhodesia (Zambia) for over 55 years.

It is a pity to record so little about people who did so much! A full scale biography needs to be written about these wonderful people.

For further reading

West, Search for the Ancient Order, IV, 267-8

“W. N. Short,” A Missionary Pictorial (Nashville, TN: World Vision Publishing Co., 1966).

“Short, William Newton” in Preachers of Today, edited by Batsell Barrett Baxter and M. Norvel Young (Nashville, TN: Gospel Advocate Co., 1959), p. 400.

Virgil F. and Mrs. Smith (Brazil, 1927-1940)

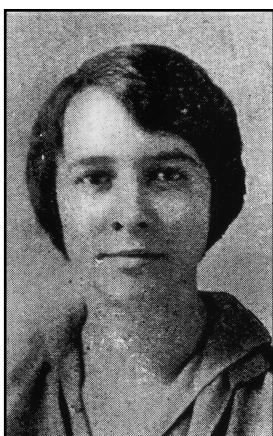


The Smiths and the **O. S. Boyers** entered Pernambuco in northeastern Brazil in 1927. Two years later the **George Johnson** family entered Brazil but they did not work with Smith and Boyer. Evidently their combined work produced some 20 congregations in Pernambuco, Ceara and Alagoas. The three men are pictured on a 1934-35 calendar produced by **Barney Morehead**, with Smith and Johnson located in Matta Grande, Alagoas and Boyer in Camocim and Ceara, all in Brazil.

As a young man, Smith had studied at Abilene Christian College. John Paul Simon, a missionary to Brazil from churches of Christ in the mid-1970s, met and talked to Smith on several occasions. Simon's mother, Anna Bell Stanfill, from Lubbock, TX, had also studied at ACC in 1932-33. She passed on the information that Smith was a very bright student and reportedly had a very high IQ.³⁵⁴

Don Vinzant, also a missionary to Brazil for churches of Christ in the 1960s and '70s, met and talked with Smith when he was an old man. Both Simon and Vinzant received the same impression. Their story is that Smith had "evidently associated with some rather cold, lifeless churches in his post-ACC days." At one point Smith went up to New England and became impressed with Missionary and Alliance people who were very prayerful and "Spirit filled."³⁵⁵ Nevertheless, Smith went to Brazil from the churches of Christ.

After going to Brazil, Smith "sold Bibles—and even had others to do so—as a means of locating people who might be interested in the gospel. But he was disenchanted with his



354 Philip Slate telephone interview with John Paul Simon, 6 April 2005. On several occasions Simon met and talked with Smith.

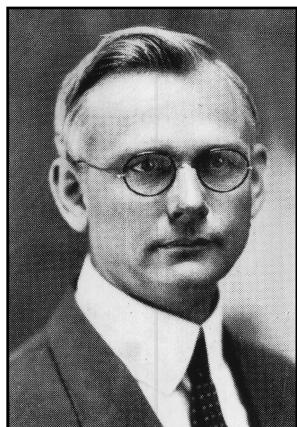
355 Philip Slate telephone interview with Don Vinzant, 6 April 2005. Vinzant met and talked with Smith on one occasion in Brazil.

results. On one occasion he was with a few other people in a creek bed and began speaking in tongues. He found himself more and more embracing Pentecostal theology and practice, so he wrote his supporting churches to let them know of his shift in allegiance. He expected them to discontinue his support. Meanwhile, he had evidently purchased some property in Sao Paulo that later became valuable and useful.³⁵⁶ Smith spent the balance of his life within a Pentecostal framework.

The story was told that Smith, Boyer and Johnson were neglected by their supporting churches and that at one point they had to search for food in garbage cans. Barney Morehead had that impression and the story was popularized through a speech by Reuel Lemmons entitled, “Ghosts of Past Failure.” But in Simon’s conversations with Smith he “insisted that he was not neglected by his initial supporters, and that he did not have to eat out of garbage cans.”

According to Simon, Smith was a very powerful public preacher. He preached in “the open air” as well as in more conventional places. He managed over the years to construct large church buildings that would hold many hundreds of people. Some people called him the “Billy Graham of Brazil” because of the large campaigns he conducted and the popularity of his work.

As an old man, in his 80s, Smith was active and living with his third wife (the two previous ones died). He was traveling around Brazil in a large car, preaching and teaching, according to Simon.³⁵⁷



C. G. and Hannah (Klingman) Vincent (Japan, 1911-1915/16)

Clarence G. Vincent was born in 1881 in Kentucky. Hannah Klingman was born in Louisville, KY in 1878, the 11th child in a German family. She was baptized by her brother, George A., and by him married to Clarence Vincent in 1907.³⁵⁸ George later

356 John Paul Simon, “Interview.”

357 Ibid.

358 “Hannah Klingman Vincent,” Missionary Biographies, Number Two (Louisville, KY: Janes Printing Co., n. d.), p. 17.

taught many years at Abilene Christian College. Both Clarence and Hannah were strongly influenced by the missions emphasis found in the Portland Ave. church in Louisville.



When Potter Bible College was about to open in 1901 Clarence and C. C. Klingman, his future brother-in-law, both of Louisville, were the first two students to enroll in the school, led by James A. Harding. While at that school in 1902, Clarence heard a strong sermon on missions preached by William Bishop, and its effect never wore off. Bishop had gone to Japan only three years earlier and was back in the U.S.A. because of the death of his first wife. Later Clarence studied at the Baptist seminary in Louisville and the municipal university in that city. He also engaged in study with the respected preacher scholar, M. C. Kurfess.

Clarence went to the Cameron Ave. church in Detroit, MI to preach in 1909 and stayed there until he and his wife left for Japan in October 1911.³⁵⁹ They were associated with **J. M. McCaleb** and **William Bishop** in their work. Vincent once wrote about a train trip he and McCaleb took to Shimousa to visit the grave of a remarkable, German-born worker in Japan, F. A. Wagner.³⁶⁰ He wrote that both men stood at the grave and wept.³⁶¹ The Vincents worked for a period with the Kamitonigaka church in Tokyo.³⁶² They were also involved in work in Zoshigaya.

The Vincents worked in Japan from 1911 or 1912 to 1915 or 1916 and felt no more than 1 percent of the Japanese were favorable to Christianity. However, a little later McCaleb checked his records and pointed out that “between April 1892 and November 1919, 32 missionaries had gone to Japan, converting a thousand people and establishing ten congregations.”³⁶³ Both men were likely correct.

Hannah’s health began to fail within a few years after the Vincents

359 West, Search, IV, p. 209.

360 A very brief biographic note about Wagner is found in Don Carlos Janes, Missionary Biographies (Louisville, KY: Janes Printing Company, n. d.), pp. 29-30. On his connections with Japan see the **Fujimori** entry.

361 C. G. Vincent, “A Trip to Shimousa,” Gospel Advocate, LVII (July 15, 1915):695, quoted in West, Search, III, p. 313.

362 West, Search, IV, p. 356.

363 West, Search, IV, p. 284.

arrived in Japan. “In 1915, she was reported as ‘awfully nervous at times,’ and the doctor ordered her to bed on a milk diet.”³⁶⁴ Because she had several health issues and complications “she was advised by two doctors to go directly to Battle Creek Sanitarium in Michigan,” and after trying “a native doctor” they left Japan for Battle Creek in June of 1915.³⁶⁵ Though the treatment she received in Michigan improved her condition, apparently she never regained good health; and over many years, she told Janes, she had endured about twenty surgeries. Eventually she had cancer and died in 1942.

When the Vincents returned from Japan, largely because of Hannah’s health, they worked with churches in Indiana, Michigan, Ohio, and elsewhere. In the late 1920s when the **Herman Fox** family was visiting American churches they went to the East Side church in Indianapolis where Vincent was preaching.³⁶⁶ By 1937 he was in Mentone, IN. Morehead did not believe them to be premillennial in persuasion, despite earlier connections with the Portland Ave. church in Louisville.

The Vincents did much good work for the short time they were in Japan. Just like many other missionaries of that era, poor health affected the length of time they spent in the country.

For further reading

“C. G. Vincent” and “Hannah Klingman Vincent” in Missionary

Biographies, Number Two by Don Carlos Janes (Louisville, KY: Janes Printing Co., n.d.), pp. 14-18.

Word and Work for the period covered.

364 Don Carlos Janes, “Hannah Klingman Vincent,” Missionary Biographies, Number Two (Louisville, KY: Janes Printing Co., n. d.), p. 17.

365 Ibid.

366 West, Search, IV, p. 299.

Homer Winnett

(Japan, 1929-1931)

Winnett was from Hillsboro, Coffee County, Tennessee and had studied for two years at David Lipscomb College in Nashville. When he decided to go to Japan his home congregation eagerly supported him, saying he was “a young preacher of ability” and that “he had laid his life upon the altar of service.”³⁶⁷ Initially Winnett went to Japan in 1929 with S. P. Pittman, a teacher at David Lipscomb College who made the trip to conduct a “campaign.” Winnett had recently finished high school and “had determined to do permanent work in that field,”³⁶⁸ according to Pittman. Morehead claims it was the “first planned campaign in our brotherhood,” and that the second was organized by Otis Gatewood in Salt Lake City, Utah. Since about fifty Japanese participated in the effort it was not a predominately American venture.



In spite of his plans to do permanent work in Japan Winnett stayed only a couple of years or so. Since **J. M. McCaleb** was traveling at that time, Winnett stayed in Zoshigawa and studied the Japanese language. Four baptisms occurred during that time at the congregation. He communicated with McCaleb, requesting that he visit the Hillsboro congregation in Coffee County, TN and greet his parents.

It is not clear why Winnett returned to the USA in 1931. It may have been to marry. When he returned he married a woman he had never met personally. J. M. McCaleb had stayed in her home during some of his travels and was favorably impressed with her. When he arrived back in Japan he told Winnett, “You need a wife, and I would like to recommend one.” Winnett and she began corresponding and actually became engaged through the mail.

Winnett never returned to Japan. Morehead said that in the 1960s and 1970s he saw Winnett occasionally at the Abilene Christian College lectures. By the 1970s he had become a premillennialist — though

367 West, Search for the Ancient Order, IV (1987):295.

368 S. P. Pittman, “A Brief Trip to Japan,” A Missionary Pictorial, edited by Charles R. Brewer (Nashville, TN: World Vision Publishing Co., 1966).

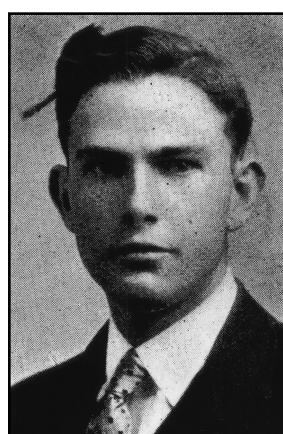
Morehead said he was not so in Japan—and was working with a small church in Louisiana

This may have been a case of someone's going to the field prematurely. Although he was evidently sincere and dedicated he may not have possessed the requisite cultural preparation for the work he undertook. That mistake continues to be made by both individuals and sending churches.

Noble B. Wright (China, 1928- ?)

Wright went to Canton, China to work in 1928. But during the same year, when the Japanese began bombing the area, he moved to Peking. There he was joined by **Charles Gruver**.³⁶⁹ Wright was captured by the Japanese and worked in a bakery for the Japanese soldiers. When he was freed, according to Morehead, he moved to New Orleans and began working with a premillennial church in that city.

The actual mission work done by Wright was limited because of war conditions. He had insufficient time to learn the language and get into ministry before the Japanese occupation. His experience was not the only one of its kind. Through the years many missionaries — ours, Protestants and Roman Catholics — have had their work cut short because of unexpected disruptions like war, radical political shifts and poor health.



369 West, Search, IV, p. 319.

INTERPRETIVE ESSAY

All global evangelizing takes place in a context of local cultures, and often in the matrix of their interactions with other cultures. The two big events that affected evangelism by people sent out from the USA between 1892 and 1933 were World War I and the financial depression in America in the late '20s and early '30s. On a more limited front, workers in China suffered from both the Japanese occupation (1931-1946) and the subsequent Communist insurgency. Conditions among the supporting churches and individuals also affected the support of global evangelism. Within the American churches, the division between churches of Christ and the Christian Churches had occurred gradually after 1875, even though the U. S. Census Bureau did not list them separately until 1906. This condition forced the churches of Christ into a recovery mode during the first third of the twentieth century. Doctrinal disputes on eschatological matters (premillennial views, etc.) adversely affected supporting churches and workers on the field in the late 1920s and 1930s.

How all those factors changed many missionary plans is only briefly reflected in the biographical sketches above; but those events are reminders that evangelizing at home and abroad is often influenced for good or ill by the human and physical environments in which the work takes place. Consequently, missionaries always do well to have some knowledge of both the past and the present in the areas where they work. Every area has a history.

The workers who went out during this period gave no evidence that they studied subjects like cultural anthropology or even missions theory and strategy as preparation for their tasks. Some of them were constitutionally flexible and thus naturally and more easily adjusted to their new environments. In an encouraging number of cases, emphasis was placed on learning the local language. Most of the workers in Japan, George Benson and others in China, and several workers in East and South Africa strove to learn the languages.

Even though individual teachers in the Christian colleges of the period influenced people to evangelize in new territory, the curricula

of those schools included no subjects such as Missions, Cultural Anthropology or Missions History. In 1925 Benson could not find one course on missions being taught at any college affiliated with churches of Christ.³⁷⁰ Yale historian, Kenneth Scott Latourette, lists no less than 89 Protestant books and magazines in English published in the era covered in this book, writings that could have been helpful to the workers of that period.³⁷¹ On his own initiative, George Benson earned a Masters degree at the University of Chicago in 1931 with a concentration on the history of the Far East.³⁷²

Although J. M. McCaleb argued in 1911 that local churches should plan a missions program, select their missionaries, and support them,³⁷³ Don Carlos Janes was the first person to develop and advocate a specific missions theory or strategy. In 1928 he read Roland Allen's The Establishment of the Church in the Mission Field and concluded from it that the missionary ideal was to develop "self-edifying, self-supporting and self-extending churches."³⁷⁴ The following year he read S. J. W. Clark's The Indigenous Church and W. F. Roland's Indigenous Ideals in Practice. All three works had been heavily influenced by the work of Rufus Anderson, American Congregationalist, and Henry Venn, British Anglican, whose "three-self" formula was an effort to stem the unwholesome tide of foreign-supported preachers and churches that were so dependent that they could not stand on their own.

Though most of the workers in the 40-year period covered here held as an ideal the planting of churches, rather than just reaching individuals, one cannot see a lot of permanent results of their work except in a few places. Of course, permanent churches are not expected in areas like China where vast Christian populations were killed. The best Chinese preacher who emerged from Benson's

370 George Benson, Missionary Experiences, p. 32.

371 Kenneth Scott Latourette, Advance Through Storm: 1914 and After, volume 7 of A History of the Expansion of Christianity (New York: Harper & Row, 1945; Zondervan CEP Edition, 1970). Bibliography.

372 West, Search, IV, p. 322.

373 J. M. McCaleb, Christ the Light of the World (Nashville, TN: McQuiddy Printing Co., 1911), pp. 251-52, 256-58.

374 Don Carlos Janes, "Native Workers Required," Missionary Messenger, V (October 1928), pp. 129-131, quoted in Elkins, Church-Sponsored Missions, p. 15. Later, Janes read Allen's Missionary Methods: St. Paul's or Ours and purchased many copies of it to give to missionaries.

efforts was shot in the head and left in the middle of the street with help forbidden, and it took him seven hours to die. On the other hand, some of the churches begun by Benson in the Philippines remain to the present, as do some of the churches in Japan begun by McCaleb, Andrews, Cypert, and their fellow-workers.

A legacy of early work in the Rhodesias (now Zambia and Zimbabwe) is to be seen in hundreds of churches of Christ in those areas. Nothing visible for churches of Christ seems to remain, however, in India, South America and several other areas — at least not from the work done by those whose pictures appeared in the 1933 collection. It is to be remembered, however, that this volume is not a full history of evangelistic work done by churches of Christ outside the U.S.A. between 1892 and 1933.³⁷⁵ Some stayed too short a period to develop churches; others evidently did not know how to develop churches, at least as far as human efforts are concerned. Minimal training in culture and methodology would have helped. Their strengths were deep dedication to God, tireless work, a knowledge of and respect for Scripture, and a commitment to teach true gospel.

Spiritual Dedication. Repeatedly in these sketches, one reads of deep dedication to God, a sincere desire to teach the gospel, and a love for those whom they went to serve. Many years later, Dow Merritt commented to me that he and his wife (Alice) loved God and loved people and felt they could go about anywhere and serve. When her family did not want the frail Sarah Andrews to return to Japan she downplayed her condition, and even regarded it as an advantage by saying "It takes a lean horse to run a good race." She insisted on being buried in Japan, her home.

During the financial Depression of the 1930s when already meager support was reduced or even disappeared, many missionaries took up work locally to support their families. For over ten years Will Short built two-wheel carts to sell, and John Sherriff was a stonemason. McCaleb operated a food business. Not long before his wife died in Hong Kong, Emmett Broaddus wrote, "If you are afraid to trust God to take care of you, you had better not come to China."³⁷⁶

It wasn't fashionable then to be a member of the churches of

375 A few valuable surveys are given under headings like "Asia, Missions in" and "Africa, Missions in" and so forth in The Encyclopedia of the Stone-Campbell Movement.

376 E. L. Broaddus, "Our Plans And Needs," Gospel Advocate 73 (Jan. 22, 1931):91.

Christ in America. Rather, it was the conviction that what they were doing was right, along with their love for the lost, that drove people of that period to “launch out into the deep” and largely unknown for the sake of the lost and for the glory of God.

Some feel that the premillennial eschatology advocated in the 1920s and 1930s was a strong motivating factor for missions.³⁷⁷ That relatively new wrinkle on the millennium among churches of Christ involved the idea not only that at Jesus’ coming He would usher in 1000 years of special activity on earth, but that His coming was imminent! If He were indeed coming *soon* then missionaries needed to hasten to the task of world-wide evangelization. The missionaries who held that view, however, seem not to have written much about it in the sources consulted for this volume. Some of their supporters did stress it as a factor. A more thorough study needs to be done on this issue.

In the era covered here, there were no “survey trips” in advance of going. Often the missionaries went on the word of others. The nature of the task seems to have been the primary motivating factor.

Were it not for the general Christian convictions that lay behind the decision to go out and serve in the early twentieth century the work would not have been done. Earl I. West summarized the difficulties of being an American missionary in the early 20th century. “It is hardly surprising, then, that the chief enemy of the missionary was discouragement. The insecurity of finances, the peril of ailing health, the loneliness for home ties, the over-work and the suspicion that American congregations did not appreciate their work — these were difficult to surmount.”³⁷⁸ Nevertheless, as the mini-biographies above indicate, several of the workers sustained their efforts for many decades.

Cultural Preparation. As noted above, none of the missionaries, with the possible exception of Benson at a later date, seem to

377 Don Haymes, “Janes, Don Carlos (1877-1944),” *Encyclopedia of the Stone-Campbell Movement*, pp. 423-25; Hans Rollman, “Boll, Robert Henry (1875-1956),” *Stone-Campbell Movement*, pp. 96-97; Rollman, ‘Our Steadfastness and Perseverance Depends on Perpetual Expectation of Our Lord’: The Development of Robert Henry Boll’s Premillennialism (1895-1915), *Discipliana* 59 (Winter 1999): 113-26. See also Rollman, “Eschatology”, *Encyclopedia*, pp.306-307. Of course, one need not hold to pre- or post-millennial views to be motivated by the belief that Jesus will come again.

378 *Search for the Ancient Order*, Vol. 3, p. 312.

have made explicit cultural preparation for the tasks they undertook. Edward Jelley acquired the languages and much cultural insight before he began working with churches of Christ. Dow Merritt's travels with the U. S. Navy provided a preparation he did not realize at the time. While some with previous experience were known to have passed on what they had learned, especially in the training sessions in Louisville and other places, it seems impossible to ascertain how much of local cultures other workers acquired in advance of going. In a later era, Stan Shewmaker, son of first generation workers, commented that he had lived almost 20 years in Zambia among the Tonga people, but that the work of Dr. Elizabeth Colson, a Canadian anthropologist, "provided me with numerous insights into Tonga life which had never before occurred to me."³⁷⁹ Long exposure to a culture does not necessarily give deep insight to the culture, and that is what leads to the statement: "It is one thing to have 10 years of experience, but another to have two years of experience five times." That statement has been made about preaching, missions, teaching and other ventures where one may or may not be a continual learner during long exposure to potential learning experiences.

Reflecting on his missions experience, George Benson remarked about his initial entry to China:

We were, to say the least, ill prepared to face what was before us.

At the time we left America for China there was not a single course on missions being given in any one of our Christian colleges so far as I had been able to find. Consequently, we went into an extremely difficult foreign field with virtually no knowledge of what we were about to face. Truth is, we were not prepared for mission work in China

No fewer than six mission magazines were published between 1892 and 1932 that dealt with the history and issues of missions in the areas where the missionaries from the churches of Christ worked. It must be observed, however, that moving from farms in Oklahoma (Benson, Merritt), Tennessee, Texas, or Kentucky to rural Africa or the Philippines in that era was not as great a cultural jump as it would be today. It is known now that the degree of cultural difference between the missionary and his or her field of work dictates the degree of cultural preparation he or she needs to make. Nevertheless, as West pointed out, "At the time churches of Christ

³⁷⁹ Stan Shoemaker, Tonga Christianity (South Pasadena, CA: William Carey Library, 1970), p. xv.

began foreign mission work, brotherhood public opinion was strong to assert that no advanced preparation was needed: the way to learn to do mission work was to do it.”³⁸⁰ They didn’t know that they didn’t know! But contemporary research indicates beyond dispute that there is a direct correlation between appropriate preparation and both longevity on the field and better performance of tasks.

In the Summer of 2006 an Evangelical teacher and school administrator in Mwanza, Tanzania reported that many Protestant missionaries move to Mwanza every year, and that over 50% of them return home after no more than two years. Several, he reported, return before the two years are completed.³⁸¹ When Christians plan to work in a culture as different from the USA as are China, Japan, and India, it is best for them to count the cost and make adequate preparations — unless they are intentionally doing justifiable short-term work.

Sense of Plot, Plan or Strategy. The missionaries of this era came out of a religious background that had a strong, biblically-based doctrine of the church, and that would seem to be the chief conviction that drove them to plant churches rather than merely to win individuals. By contrast, many conservative Protestants, and especially those coming from the “Evangelical Awakenings,” placed emphasis on “personal salvation” and seemed content to win individuals to Christ while minimizing the planting and development of churches. Indeed, S. C. Carpenter claimed that some of them preached “a Gospel without a Church.”³⁸² That view was corrected in time since the Protestants came to realize how inherent in the founding documents of Christianity (the New Testament) was the church in the plan of God and the life of Christians. Missionaries of the churches of Christ felt from the beginning, however, that the planting of churches was important. Often they started training schools, or even schools designed to teach people to read; but they still had in mind the production of faithful churches. Especially in Africa there were some “mission compounds,” but the workers seem to have gone out from those compounds to start churches. It is clear that Don Carlos Janes deliberately and vigorously pushed the idea of

380 West, Search, III, 320.

381 Personal conversation with Philip Slate in Mwanza, Tanzania. Summer, 2006/

382 Quoted in David J. Bosch, Transforming Missions: Paradigm Shifts in Theology of Mission (Maryknoll, NY: Orbis Books, 1991), p. 331.

planting churches that were self-sustaining, self-governing and self-propagating. The desire to plant churches seemed to be a foregone conclusion by all. Members of churches of Christ in North America had held a strong doctrine of the church from early in the 19th century, and that was one reason most of them reacted so strongly against a premillennial emphasis that relegated the church to a kind of Plan B.

With churches of Christ, as with Protestant missionaries of the time, the issues involved in using “foreign money” emerged time after time, even though money was usually in short supply. But from both unknown and known sources, several of the missionaries and missionary supporters picked up the idea that newly planted churches should be so developed that they could support their own work. Already in 1925, in an article pleading for additional support for Langpaap, Bixler, McCaleb, and Kennedy, Don Carlos Janes wrote, “The policy of sending funds directly to unknown natives is not encouraged.”³⁸³ Most current long-term missionaries from the North American churches of Christ have concluded that supplying direct support from churches in one country to national preachers in another country is a flawed and ultimately disappointing activity. The few exceptions seemed to prove the rule.

Condition of the Sending Churches and Individuals. Events take place in contexts that involve other events. The U S. Bureau of Census listed the Churches of Christ” and “Christian Churches/ Disciples of Christ” separately in 1906, though the ideological and sectional differences had existed for more than two decades. The period that followed was one of flux, and the missionary literature of the period reflects concerns over missionary societies, instrumental music and, at times, theological liberalism. As time passed the two groups had less and less to do with each other: the ideological divide was too broad, deep, and decisive for reconciliation.

Within two decades or so the Christian Churches/Churches of Christ (instrumental) broke from the disciples after long discussions.³⁸⁴ The controversy over eschatological matters, especially from Louisville, KY, was destined to produce hard feelings and alienations. R. H. Boll, E. L. Jorgenson, and Don Carlos Janes

383 Janes, “The Missionary Outlook,” *Word and Work* 18 (Feb. 1925):54.

384 See the useful discussion in Henry E. Webb, “Christian Churches/Churches of Christ,” *Encyclopedia of the Stone-Campbell Movement*, pp. 184-190. The three big issues then were theological liberalism, inter-denominational associations affiliations, and open membership.

particularly pushed the view that the final appearing of Jesus was imminent and premillennial. When Janes identified himself with the premillennial cause, people became suspicious of his writings on other subjects as well, including missions. Those who went out as missionaries after his eschatological shift tended not to read his writings, which was unfortunate for the brotherhood since James was the chief proponent and advocate of indigenous churches. He was mediating information largely created by others before his time, and it was not connected with premillennial eschatology.

As noted, McCaleb had warned Bixler about the likely outcome, should he and others continue to push their opinions and views about Christ's second coming, but some persisted in it and McCaleb's prediction came true. With the exception of Benson and McCaleb — perhaps a few others — nearly a generation of workers went to the field in the late 1940s and 1950s without benefit of some very constructive thinking about missions strategies that had been carved out of decades of experience and hard thinking by other churches and groups and passed on by Janes. The events among churches of Christ during the period covered here may be ascertained from the last part of Volume 3 and a good part of Volume 4 of Earl I. West's Search for the Ancient Order.

Where doctrinal pluralism on important subjects exists among sending churches and supporting individuals, it will affect the missionaries on the field. Indeed, strong, differing views among missionaries affects their relationships as well. Churches that send out workers need to ascertain the compatibility of their views on fundamental subjects if they do not want a missions team to fracture on the field, as happened with Jelley and those sent to work with him in India. It is equally hurtful for a church to find it necessary to withdraw a worker for theological reasons. All such scenarios usually have deleterious effects on the local work, sometimes even destroying it.

Another aspect of this subject is the degree to which supporting churches and individuals provide spiritual and emotional sustenance to those who work in different cultures. Through the decades there have been many largely unrecognized, quiet, godly, diligent servants who have always helped the global mission enterprise. They form part of that support system missionaries need in order to survive emotionally and spiritually. Letters from missionaries in Africa and Asia especially reflect a number of people who wrote

personal letters of encouragement.

Most workers were not as indomitable as McCaleb, the Scotts, the John Sherriffs, Sarah Andrews, Lillie Cypert, and the Will Shorts. Several returned home prematurely, some unnecessarily, and a part of that problem was the lack of adequate emotional, spiritual, and financial support from those who sent them out. At times, emotional support is more important than financial support. There is no human way to place a value on the work done by people like R. S. King, Nellie Straiton of Fort Worth, TX, B. F. Shepherd, and many others who collected and forwarded funds, wrote letters of encouragement, and mobilized people for prayer.

Missionary Promoters. Several men were pictured with the missionaries because they facilitated the work by informing, inspiring, and encouraging both churches and individuals to participate in worldwide evangelization. Even among Protestant churches that use missionary societies, one finds prominent individuals who emerged as promoters of missions. Of course, missionaries themselves were good advocates when they returned home and spoke to churches and schools, and there is no way to calculate the full effects of their speaking.

In these biographical notes one reads repeatedly of individuals and couples who were inspired to engage in foreign evangelization by hearing a missionary on home leave speak in a local church or at Christian college or university. Among the most prominent were McCaleb, John Sherriff, George Benson and Dow Merritt. Periodically one reads of inspiration coming from missionary reports and letters. The recruiting contributions of those people, whether they were conscious of it or not, were of incalculable benefit. It is interesting that, when in 1968 he did a worldwide survey of missionaries from churches of Christ, Dr. Joe Hacker discovered that "hearing a missionary speak" ranked among the top factors that had influenced them to do foreign evangelism.³⁸⁵ There is a message for churches today in that piece of information, providing they are interested in raising up additional missionary stock.

Missionaries' visits to supporting churches and individuals were often brief for the territory they covered; they had to return to their foreign work. Happily, however, there were people back home who

385 Joe Hacker, Mission Prepare: 1970 (Searcy, AR: Harding College, 1970).

had deep interests in worldwide evangelization, and they encouraged some people to go. Both churches and individuals were urged to support them financially and prayerfully. The most prominent person of the era considered here, of course, was Don Carlos Janes. A businessman who traveled broadly to speak on behalf of worldwide evangelization, he also gave his own money and published promotional materials. Unfortunately for the brotherhood, he eventually limited his effectiveness in that regard by pushing premillennialism so strongly that he alienated himself from almost all of the Christian schools and most of the churches that did not accept his views. Nevertheless, he stands as an example of what a concerned individual can do to encourage evangelization.

R. S. King of Nashville represents a type of ministry that has always been valuable in churches of Christ. This elder in the College church never travelled as widely as Janes, but he networked among churches and individuals, both to inspire people to go and other people to support. College president U. R. Forest did it; preachers like I. B. Bradley and F. B. Shepherd did it, and other godly men and women not pictured here were valuable behind-the-scenes persons whose fund-raising efforts and letter-writing activities did enormous good beyond their own awareness and ours. Barney Morehead, C. G. Vincent, George Benson and other former missionaries became good promoters of worldwide evangelization.

George Pepperdine of Los Angeles was another promoter of world evangelism at that time, though he is not pictured here. He was a businessman, like Janes, who cared deeply about the spread of the gospel. In 1932 he made a trip around the world, taking his elderly mother with him. He visited missionaries wherever he could. It was he who initially urged George Benson to make a trip from Hong Kong to the Philippines to get the work started there.³⁸⁶ Pepperdine was equally vigorous in promoting world evangelization from his home in California.

Though pictured here as a missionary to Japan, Barney Morehead was better known as a missions promoter after he returned home. He traveled thousands of miles in his efforts to sensitize people to the need of evangelizing. Lesser known to the brotherhood are other persons who inauspiciously promoted the teaching of the gospel in new territories.

386 George S. Benson, "Brother Pepperdine Visits Hong Kong," Gospel Advocate LXX (14 June 1928):558

The need for promoting worldwide evangelization continues. Van Rheenen and Waldron's study of turn-of-the-century churches of Christ in the USA led to four generalizations about the preacher's role in shaping a congregation's understanding of and degree of interest in world evangelization:

- ◆ “The church's missions involvement is directly related to the number of sermons preached about missions!”
- ◆ “Pulpit ministers profoundly affect their congregations' missions involvement.”
- ◆ “The agenda for the congregation is largely determined by the preacher's understanding of the church's reason for existence.”
- ◆ “Critical to any missions-mobilizing church is a local church preacher who has a heart for world evangelization.”³⁸⁷

In other words, those who preach the Word have a responsibility to call the local church's attention regularly to its need to participate in the story-line of Scripture by reaching the unreached.

It is hoped that the biographical vignettes of these people, all save one or two now deceased, will provide a limited picture of one era of missions among North American churches of Christ;³⁸⁸ and that this will place readers in their debt, inspire people to better efforts, encourage inquisitive researchers to probe more deeply into the lives of these people, and cause all to thank God for them.

387 Gailyn Van Rheenen and Bob Waldron, The Status of Missions in Churches of Christ: A Nationwide Survey of Churches of Christ (Abilene, TX: ACU Press, 2002), pp. 22-25.

388 Churches of Christ in Great Britain in the latter part of the 19th century did their own work among various commonwealth countries. That is another story. Indeed, one person pictured here, John Sherriff, was from New Zealand, not the USA; and it is known that he had contact with his fellow Christians in the British Isles.

APPENDIX

MISSIONARIES BY AREAS OF SERVICE

AFRICA

Brown, W. L. and Addia May
Garrett, Dwight and Dollie
Lawyer, Ray and Zelma
Merritt, Dow and family
Reese, A. B. and family
Rhodes, Erroll and family
Scott, George and family
Scott, Helen Pearl
Sherriff, John and Emma
Sherriff, Molly
Short, Will N. and Nancy A'Delia

CHINA

Benson, George and Sallie
Broaddus, Emmett and Margaret (later, Alice Elizabeth)
Broaddus, Margaret
Gruver, Charles
Mattley, Ethel
Oldham, Louis and Grace
Wright, Noble

INDIA

Desha, George and wife
Jelly, Edward and wife

JAPAN

Andrews, Sarah
Beach, Emma

Bishop, Clara
Bixler, O. D. and Anna Bell
Child (Harry Robert Fox, Jr.)
Cypert, Lillie
Etter, Carl and Grace
Ewing, Hettie
Fox, Herman and Sarah
Fox Harry Robert , Sr. and Pauline
Fujimori, O.
Hiratsuka, Y.
Hon, Bert and Laura
Jones, Christian
Kennedy, Clara
Lankford, Edith
McCaleb, J. M. and Della
Morehead, Barney and Nellie
Vincent, Clarence and Hannah
Winnett, Homer

LATIN AMERICA (BRAZIL)

Boyer, Orla and Ethel
Johnson, George and Dallas
Smith, Virgil and wife

PHILIPPINES

Cassell, H. G. and wife
Langpapp, Max and Ora
Pannell, Julius and Margaret

PROMOTERS AND TREASURERS

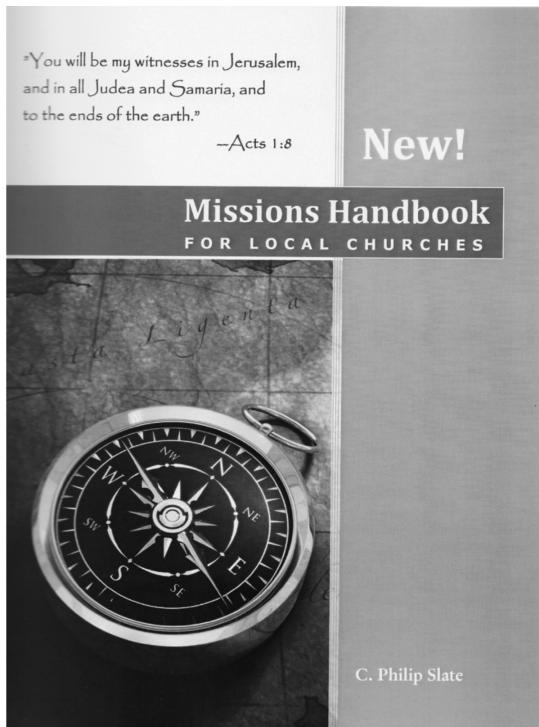
Boll, R. H.
Bradley, I. B.
Elston, Ben J.
Forrest, U. R.
Glenn, John T. and Lois Ann

Janes, Don Carlos and Myrtie
Jorgenson, E. L.
King, Robert L.
Merritt, C. C.
Morehead, Barney and Nellie
Shepherd, F. B.

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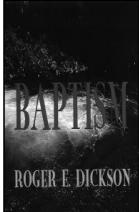
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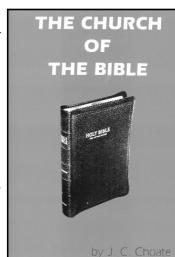


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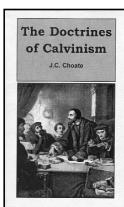
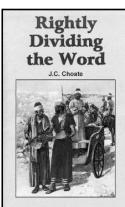
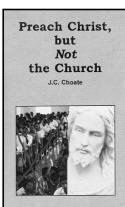
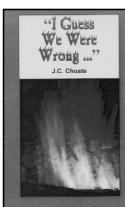
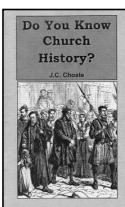
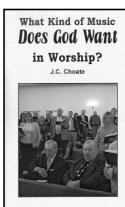
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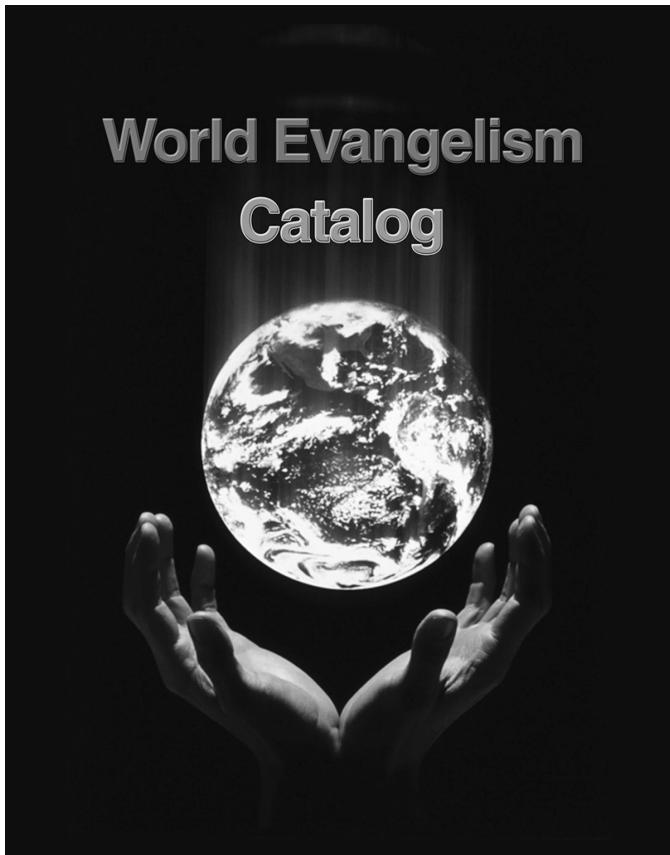


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